

# "WHERE ARE WE GOING IN KOREA AND HOW DO WE GET THERE?"



a lecture by  
**James T. Laney**  
former U.S. Ambassador to Korea

with distinguished panelists:

**Dr. Samuel H. Moffett**

Henry Winters Lee Prof. of Ecumenics & Mission, Emeritus,  
Princeton Theological Seminary; Author; Missionary

**Dr. Stephen W. Linton**

Expert on Korea; Chair, Eugene Bell Centennial Foundation

**Dr. Heon Cheol Lee**

Korean Sociologist, UNC-Asheville

**7:00 p.m.**

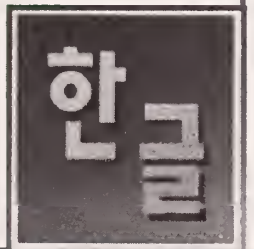
**Thursday, April 30, 1998**

**Gaither Chapel**

on the campus of Montreat College, Montreat, North Carolina

Presented by Montreat College and Montreat Conference Center  
in cooperation with the  
Pyongyang Foreign School Alumni Association  
and the Eugene Bell Centennial Foundation

Call 704-669-2355 for more details.



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# Montreat Conference Center

and

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### James T. Laney

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For reservations please contact EBCF as soon as possible.

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April 30, 1998

Ambassador Tim Lavin's prepared outline - (not closely followed!)  
respondent - Samuel Hugh Moffett

# EMORY UNIVERSITY

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4/14/98

Dear Jim,

This paper provides the basis for what I'll say when I'm with you in a couple of weeks.

I'll speak much more informally, of course, but this will give the panelists the gist of where I'm coming from.

By the way, this paper is not to be shown outside the panel - or made public in any way, except from the presentation & response the evening of the program.

Look forward to being with you.

Sincerely,

Jim

P.S. I'm off to S. Korea next week, so will have additional ideas!

## *From Twin Crises – A New Beginning?*

A new phase in the diplomacy of the Korean Peninsula may be unfolding and US policy has not adequately adjusted. After seven years of negative economic contraction and international isolation, it is clear that Pyongyang has lost the competition between the two Koreas. Reform is the only escape from continued erosion and eventual regime collapse for the North. Meanwhile, South Korea's new president, Kim Dae Jung, has spent his entire political career thinking about and preparing for unification. Tension between the North and South remains high, but Pyongyang has never <sup>had</sup> a better opportunity to negotiate a more stable relationship with Seoul. The new South Korean government is rightly focused on recovery from its own economic crisis, but with domestic restructuring and financial help from the IMF and the international community, South Korea will begin to turn the corner in the next few years. A vigorous agenda for North-South relations can now take shape, if the North is prepared to cooperate. With 37,000 US troops on the ground in Korea and \$400 billion in trans-Pacific trade a year, the United States has an interest – and now an opportunity—to help shape a more stable and peaceful Korean Peninsula.

### *Living with North Korea*

It is impossible to predict the future of North Korea with any confidence. The North could muddle through in its current condition for five to ten years -- or it could become unstable tomorrow. Until the regime changes, we will have to live with that uncertainty. It is clear, however, that the United States and South Korea should not attempt to hasten the North's collapse. Chinese assistance will prevent a policy of hostile neglect from succeeding, and neither Seoul nor Washington is prepared to pay the price in blood and treasure to terminate the regime by force of arms. The international community therefore faces a dilemma. The North Korean state tortures its people, exports drugs, crime, and missiles, and possesses the means to rain destruction on South Korea. It deserves to be consigned to the ash can of history. But the state will not go away quietly. Indeed, its very desperation makes it more dangerous.

South Korea's new government has acknowledged this dilemma, and has accepted that any relationship with the North will have to be premised on the continued existence of the Pyongyang regime *before* a policy of reconciliation and threat can succeed. Instead of the collapse of the North, **Seoul seeks the gradual transformation** of the North Korean system so that it is receptive to external influences and international norms. Peaceful reunification of the Korean Peninsula is the long-term objective, but stability is a necessary precondition. This is also a good model for US policy.

### *Beyond the Status Quo*

However, a US policy that simply acknowledges the existence of the North without taking steps to reduce the threat of war and improve North-South relations will be politically unsustainable. Neither the South Korean people nor the US Congress will endorse a long-term policy that feeds and engages Pyongyang without reducing the dangers of war. A policy of simply codifying the *status quo* will not sustain popular support.

In the future, the US approach to the Korean Peninsula should move forward based on the following principles:

- **acknowledgment that the United States does not seek the destruction of North Korea;**
- **a South Korean lead in negotiations with the North;**
- **a clearer menu of quid pro quo's to induce changes in North Korea behavior;**
- **greater flexibility in US policy to expand contacts with North Korea and expose the regime to external forces;**
- **tough symmetry and closer coordination in US and ROK approaches to North Korea;**
- **maintenance of a credible and joint US and ROK deterrent and readiness on the Peninsula**

## KEY RECOMMENDATIONS

### *An ROK Lead in North-South Relations*

The ROK is showing a firm lead in North-South relations. The United States needs to support that effort and Seoul's preeminent role. Early signs of a willingness by Pyongyang to return to the Basic Agreement and the pattern of North-South dialogue of 1992 are encouraging, and the United States' diplomatic leverage should be aimed primarily at encouraging the North to move further down that road. The United States has interests in reducing the North Korean threat to peace, but North-South reconciliation and dialogue is the fulcrum upon which we must build our own policies to reinforce stability. At the same time, South Korea must have the confidence to allow the United States and Japan to follow **Seoul's sunshine policy** toward the North. **Symmetry and coordination in approaches to the North must be maintained in all directions. Whether this overall approach will reduce confrontation depends ultimately on Pyongyang**, of course, but President Kim Dae Jung has set a new course and the United States should support it.

### *Deterrence and Readiness*

A policy designed to enhance stability on the Peninsula through expanded North-South engagement will not succeed politically or strategically without a credible platform of deterrence and readiness. North Korea's ability to launch and sustain an invasion of the South has deteriorated somewhat in recent years, but uncertainty over the North Korean regime's intentions has probably increased as Pyongyang has grown more isolated and desperate. As long as the North retains the ability to inflict massive damage on greater Seoul, the pattern of close U.S.-ROK alliance cooperation that has underpinned stability on the Peninsula for the past four decades must be maintained. It is particularly important to continue the command structure relationships (the UN Command and Combined Forces Command) even as South Korea takes the lead in North-South dialogue. It is also essential that any serious force structure changes south of the DMZ be considered only as part a package of larger reciprocal arrangements with the North.

In addition, the United States and South Korea need to agree on how to respond to instability or provocations from the North. In the event of North Korean instability, the United States and South Korea should:

- avoid intervention except to stop attacks or threats on the South;
- contain instability within the North, if possible;

- rely on the ROK political lead in responding, but utilize the CFC/UNC;
- take necessary steps as feasible to control weapons of mass destruction in the North should their use become probable;
- consult with China as a major concerned power and coordinate with Japan as a close ally.

### ***ROK and US "Sunshine" Policies toward the North***

Long-term stability on the Peninsula also depends on our ability to expose North Korea to outside economic and political forces that contribute to gradual change north of the DMZ. President Kim has promised to separate economic and political relations with the North. The South Korean Government has decided to lift the South's cap on direct investment in the North from US \$5 million to \$10 million per year. (North-South trade on the Korean Peninsula had grown to over US \$308 million per year even before these announcements in February). Seoul has also announced plans to open tourism, establish new land and sea routes, and increase cultural exchange with the North. In his inaugural speech, President Kim stated that his government will not oppose North Korean contacts with the United States, "as exchanges and cooperation between the South and the North get underway." This will require close and continuous consultation between Seoul and Washington.

However, any significant changes in U.S. sanctions policy toward North Korea will require both administration and Congressional approval. North Korea has not yet taken sufficient steps to establish the political and legal basis necessary for removal of the sanctions. Nevertheless, the President of the United States has discretion to lift certain parts of the sanctions on a case-by-case basis for national security reasons. Already the United States has made exceptions for telecommunications, implementation of the Agreed Framework and KEDO, financial transactions (credit card use in North Korea), and in certain other areas. Further exceptions should be made that place the burden of charge on North Korea. Specifically, if current North-South dialogue continues to move ahead, the United States should be prepared:

- to allow exemptions for North Korea to engage in humanitarian trade of precious minerals in exchange for food and agricultural assistance.. This would be a productive alternative to the \$140 million U.S. taxpayers have paid in emergency food aid to the North since 1995 and would move the North away from an annual game of trading food for Four Party meetings. Frozen North Korean assets in the United States might also be applied to this barter arrangement.
- to support North Korean membership in the IMF, the World Bank and the Asian Development Bank (as Seoul has). The requirements of membership in these institutions will prevent the North from receiving loans until the regime implements

significant economic reforms, but initial training seminars for North Korean officials at centers such as the World Bank's Economic Development Institute should be funded as soon as possible.

- to support expanded bilateral business and agricultural training for North Korean officials and broader NGO and culture contacts.

These steps, if taken in close coordination with South Korea, will encourage North Korean transparency without strengthening the North's war-making potential, and are consistent with fundamental US interests.

### *International Approaches to North Korea*

The Four Party Talks now occupy center stage in U.S. diplomacy toward the Korean Peninsula. These talks have provided useful cover for rekindling a North-South dialogue interrupted in 1992. Now that North-South talks appear to have reopened, the most important role of the Four Party process is to move the parties to the 1953 armistice toward a lasting peace treaty. This will require significant confidence building measures, which are likely to require years of negotiation and will have to follow in the wake of progress in North-South dialogue. Meanwhile, South Korea, Japan, and the United States each have their own agenda for relations with North Korea outside of the narrow and incremental confidence-building focus of the Four Party Talks. These broader agenda issues -- issues such as MTCR compliance, Japan-PRK normalization, MIA accounting -- will continue to encourage North Korean intransigence if they are handled a la carte.

The first step of a strengthened international approach should be expanded US-Japan-Korean coordination on policy toward the Korean Peninsula, beyond the trilateral consultations necessary for the Four Party meetings. Japan must be brought into a more central and responsible role in areas such as the provision of food aid (which Tokyo declined to provide last round) and DPRK membership issues at the Asian Development Bank and IMF (which Japan has quietly opposed).

In addition, China has important interests on the Korean Peninsula, as we know from the past. In recent years, Beijing's policies have generally contributed to stability on the Peninsula, China has played a major role in keeping North Korea afloat, providing close to a million tons of food to the North in 1997. China has also cooperated with the United States and South Korea in the Four Party Talks. Finally, the Chinese are content with the current US posture on the Peninsula, refusing to back North Korean demands in the Four Party Talks for a withdrawal of US forces from the Peninsula. The future of China's role is less certain, however. Chinese and U.S. interests on the Peninsula could diverge significantly with regard to U.S. military presence after unification. It should also be a source of concern for the United States and South Korea that Beijing has refused to participate in KEDO, the World Food Program, or any of the other multilateral approaches to North Korea outside of the Four Party Talks. Ultimately, a resolution of



tensions on the Peninsula and the stability of long-term Sino-US relations require a central Chinese role, but the United States and China have not reached sufficient understanding of what that role should be. Russia's influence on the Korean Peninsula has diminished significantly in comparison with China, but any formula for change on the Peninsula will also require close consultation with Moscow. Some have proposed a broader six party forum (Japan, China, Russia, the United States, DPRK and ROK) or four power forum (Japan, Russia, China and the United States) for addressing security issues on the Korean Peninsula in a regional context. These forums could play an important role in integrating Japan and Russia into the process of ratifying any agreements established through North-South dialogue and the Four Party Talks.

### **International Roles and Responsibilities on the Korean Peninsula**

#### ROK-US-Japan

Coordination on sanctions, reparations and normalization  
Coordination on contingency planning and reconstruction planning

#### Four Party Talks

Confidence-building measures  
Armistice and peace treaty negotiations

#### Global

MTCR

NPT

CWC

Biological Weapons Treaty

Terrorism

Humanitarian food aid

#### US-DPRK

Embargo (coordinate with ROK and Japan)

Normalization (" " )

Liason office

MIA

#### US-ROK-DPRK

Trilateralization of North South military commission

CBM's

Armistice-related issues

Convention force reduction process

#### Northeast Asia (through Four Party or other forum)

Denuclearized peninsula

Guarantee peace treaty

Final disposition of forces in a reunified Korea

Tumen River/Yellow Sea development and reconstruction

Environmental issues

## *A Road Map for Peace and Reconciliation*

Reducing tensions on the Peninsula will be difficult as long as Pyongyang can manipulate separate bilateral relationships in Northeast Asia. It is therefore essential that South Korea work with the United States and Japan, and eventually with China and Russia, to establish a politically sustainable road map for peace and reconciliation on the Peninsula. The road map should present North Korea with a clear menu of *quid pro quo*'s beyond the narrow agenda now on the table at the Four Party Talks (i.e., it should address the stages beyond sanctions-lifting). The road map should be based on a domestic consensus in South Korea, Japan and the United States. North-South reconciliation and dialogue should remain the touchstone at each stage of the road map, and Seoul should take the lead in establishing the package.

Before a road map would even begin, it is in the interests of the United States and South Korea to move from an annual ordeal over food donations to a process of humanitarian barter arrangement with the North, to expand business training, and to begin data collection and other preparations for North Korean membership in the IMF, Asian Development Bank and World Bank. Subsequent progress depends entirely on North Korean actions, of course, and there is only limited evidence that the Pyongyang regime is willing to trade tension for economic interaction with the outside world. After all, Pyongyang's comparative advantage is in its formidable military posture -- and not in other exportable commodities. Nevertheless, the proposition that North Korea might be compelled by circumstances to accept a long-term bargain has not been tested. In addition, Congressional support for US policy requires both an articulation of longer term strategic objectives and a sense that the United States is not simply offering gifts to Pyongyang. US policy should be designed with an incentive structure to make it as easy as possible for North Korea to make choices in the direction we seek.

South Korean leadership on North-South relations is essential for any road map designed to integrate North Korea into the world community, but it is important to outline US objectives and inducements. For now the United States is taking an incremental approach -- offering, in effect, to slice the sanctions process into small parts, each keyed to reciprocal moves by North Korea. This incremental approach might be all that Pyongyang can manage at present, but the United States should also hold out the prospect of much greater improvements in relations based on a larger bargain. At present, Pyongyang is being told that US sanctions will only be lifted after the North has agreed to a combination of confidence building measures, and an end to missile exports, crime and terrorism. Lifting the sanctions will only be a symbolic act, however, which in itself will bring few economic advantages to the North. It is therefore an open question whether Pyongyang will agree to take these steps unless subsequent inducements are made clear. The United States, South Korea and Japan should therefore be prepared to offer the North a clear menu of loans and technical assistance that would be provided through international financial institutions, such as the ABD, if North Korea agreed to adhere to

more intrusive international norms, such as the MTCR, NPT, Chemical Weapons Convention, and Biological Weapons Treaty. The International Financial Institutions have their own transparency and reform requirements that will contribute to the opening of the North, and the political conditions for loans can be established through close coordination among South Korea and the major donors, most importantly the United States and Japan. There is no reason why the United States should not at least offer the North a larger bargain in exchange for significant reductions in the threat to Seoul.

### *The Need for A Senior Coordinator*

Given the political and bureaucratic complexities of maintaining a common international front in an expanded approach to North Korea, the United States, Japan and South Korea should designate a senior coordinator with the status necessary to report directly to their principal cabinet officials. The US point-person should not play the role of broker between the Koreas and could report through the established bureaucratic channels in the US Government, but this role is necessary to sustain high-level attention to the Korean Peninsula as North-South dialogue moves forward.

### *The Nuclear Problem*

KEDO (the Korean Peninsula Economic Development Organization) has come under some criticism, but it is absolutely essential to peace and stability on the Korean Peninsula that the United States and all other parties to the October 1994 Agreed Framework fulfill their stated commitments. The Agreed Framework has successfully capped North Korea's nuclear program and has established an important channel for confidence building between North and South Korea and for coordination among the United States, South Korea and Japan. As long as North Korea complies, dismantling the Agreed Framework would return the Peninsula to the condition in 1994 and the threat of war. It would set back all other efforts to achieve stability and North-South reconciliation on the Peninsula. For the United States this means continuing to work towards full funding for the Heavy Fuel Oil requirements and cooperating with all other parties to ensure full funding and construction of the Light Water Reactor project. Given North Korea's decrepit power grid, the United States, South Korea and Japan should consider offering North Korea the option of alternative coal-fueled power generation plants. However, there should be no unilateral change in the terms of the Agreed Framework.

### *The Currency Crisis and IMF Funding*

International capital markets are regaining confidence in Kim Dae Jung and the South Korean economy, but without US and IMF support, confidence could slip. This would undermine South Korean faith in the United States security commitment and Kim Dae Jung's ability to begin reducing North-South tensions. It is therefore essential that the United States provide all IMF funding promised by the Administration. The IMF

may have faults in its mission, but it would be dangerous for the US Congress to hold funding hostage to a protracted debate about the Fund's future. The leading members of the IMF should review the future role of the Fund only after exchange rates and lender confidence has been re established in East Asia.

### *Long-term Objectives*

It is difficult to project specific policy recommendations past the point of unification, but there are constant US interests on the Korean Peninsula that will transcend fundamental changes in the North. In the post-unification environment, the United States will have interests in:

- maintenance of the US-ROK alliance as a symbol of US commitment to stability on the Peninsula, as a balance against possible hegemony over the Peninsula by outside powers, and as a basis for close US-ROK political cooperation in the region;
- continuation of a US military presence in the Western Pacific, centered in Japan but with a residual US military presence on the Peninsula to demonstrate the US commitment to the US-ROK alliance; to provide logistical support for the overall US forward military presence in the Western Pacific; and to engage in joint training with ROK forces;
- restructuring of US and UN command structures on the Korean Peninsula to reflect the reduced US military presence and the new roles and missions of US and ROK forces;
- preservation of the non-nuclear status of the Korean Peninsula, through nuclear "negative security guarantees" by the major nuclear weapons powers in the region, through full IAEA inspections during the process of unification, and through region-wide confidence-building and transparency mechanisms such as the establishment of a Pacific Atomic Energy Agency.
- understanding with China on long-term roles and political/military postures in the region, especially on the Korean Peninsula.
- establishment of a broader regional six party political framework for security consultation and cooperation, beginning with regional ratification for any peace treaty on the Peninsula.

Depending on the course of reconciliation and reunification, there could well be obstacles to all of these objectives. Domestically, the US public may question the need for forward presence in the Western Pacific after the North Korean threat is gone. South

Korean public opinion could also turn against a continued US role, although President Kim has emphasized the need for US-ROK alliance even after unification. Confrontational Sino-US relations would also undermine the prospects for broader regional cooperation and might press the ROK into choices it wishes to avoid. Overall, the most effective means to guard against these disruptive variables is to follow a long-term strategic approach that is clearly articulated to the American public, based on rough US-ROK symmetry in relations with the North, coordinated with Japan, and inclusive of China. A policy that seeks stability only through preservation of the status quo will backfire in the end.

smoffett. montreat. lec

RELIGION: CHANGE-AGENT IN THE HISTORY OF THE TWO KOREAS

My response to this first-class presentation is first to thank Ambassador Laney for what he has done for Korea, and today for us. And then to follow briefly with some thoughts centering around the observation that religion in general, and Christianity in particular, could well be a critical factor for the achievement of a lasting, peaceful reunion of divided Korea.

When I was a boy in what is now North Korea the north was the most beautiful part of the peninsula; it was the most productive part; and numerically it was the most Christian part. People in the countryside called Pyongyang "Jerusalem" because they thought a Christian city should be called of the "Holy City".

What an overwhelming reversal fifty years has brought to this comparison. The north may still be the most beautiful potentially, but the mountains are bare, ravaged for firewood. Production has collapsed--the factories are 80% empty. And Pyongyang is no Jerusalem; it is a boring imitation of a bulky Russian city which is dying economically, socially and spiritually. If the number of churches could make a city holy (which it cannot)--but if it could, Seoul, not Pyongyang would be a better "Jerusalem". I can remember when 2/3 of all Korea's Christians were in the North. Now Pyongyang's 3 tiny churches are the only open churches in all of North Korea. Seoul has 6 thousand churches. The four largest Presbyterian congregations in the world are in Seoul, Korea; and the three largest Methodist congregations in the world are in Seoul; and the largest Pentecostal congregation in the world is also in Seoul.

It is dangerously easy to wax triumphalist about church growth in Korea. When my father landed at Chemulpo in 1890 only 1 Korean in 1000 was a Christian. When I was a boy in the 1930s the number was 1 in 50. When I went back to a divided Korea in 1955 it was 1 in 20--all in the south, for Christians in the north had vanished from sight. Today--again only in the south--the ratio is said to be 1 Christian Korean in every 3. Somehow I don't quite believe that last statistic, but even with a 15% margin of error it would be impressive. As for the north, all of North Korea has less than a few thousand registered Christians. Less than a few thousand in a population of 23 million! Figures for the House churches are purely speculative.

What relevance does this comparison have to the situation so clearly outlined by Ambassador Laney? Its relevance, I believe lies in the fact that negotiations toward reunification must deal realistically with a wide gulf that separates the religion of the north, which is xenophobic, nationalist and cultic; and religion in the south, which is patriotic but increasingly Christian, and also,

April 30, 1978

conversely, increasingly secular. In any effort to unite two cultures once homogeneous but now torn radically apart by opposing world-views and loyalties, religion is more of a culture shaper than most secular historians seem inclined to admit. But not Ambassador Laney. He was thoughtful, informed and balanced all the way through.

Historical parallels comparing Korea at the turn of the 19th century with Korea at the turn of the 20th are far from exact. But in some ways dealing with North Korea presents many of the same difficulties as Yi dynasty Korea did to our missionary forebears. Let me illustrate.

They too faced a violent clash of competing cultures when they entered Korea. Roman Catholics were murdered for a hundred years. The first Protestant was martyred in Pyengyang; and 25 years later my father was thrown out of Pyengyang six times in one year. But in less than one generation, they managed to play an exceedingly strategic role in transforming a self-isolated, absolute monarchy into a nation in which religion and modernization could coexist. The transformation has often been called "the miracle of modern missions".

How did those pioneer missionaries do it?. Was it "a miracle". Yes, but only to the eyes of faith. It was hard work, and patient perseverance, and a refusal to give up even when Japanese imperialism proved worse than Yi dynasty corruption. Credit must also be given to the enlightened mission policy they adopted. The Nevius Plan, as it was called, proved to be a pattern enabling them to take advantage of factors in what seemed to be impermeable opposition, and to turn hostility into acceptance.

Let me note a few implicit parallels with some points in Ambassador Laney's important analysis. I have time for only 4: non-violence, respect for the Korean initiative, adaptation, and the demonstration of understandable advantages attainable only by changes in the status quo.

I. Non-Violence. First, Ambassador Laney is absolutely right in warning against military action to impose an end to the division of Korea. He recommends an "acknowledgment that the U.S. does not seek the destruction of North Korea". It reminded me of how Korea rose up against Japanese military rule in 1919 in the greatest of all modern non-violent political protests before Gandhi. There was a religious base to that protest, the Samil undong) the March 1st Independence Movement. Its leadership was equally divided between an indigenous "new religion", Chondo-kyo, and Christianity. The Chondo-kyo faction, heirs to the violence of the Tonghak Rebellion proposed a suicidal attack in strategic centers. But they needed the support of the Christian nationalists, for Christians, though then less than 3% of the

population, were far more numerous. And it was the Christian insistence on non-violence in politics that prevailed. The Movement itself failed, but with far less loss of Korean life. The Japanese stayed. But the long term result was that Japan never overcame the stigma of brutal military imperialism; underground Korean nationalism was strengthened, and Korean Christianity, long suspected as too foreign, suddenly gained national respect as thoroughly and patriotically Korean.

The Ambassador is right; violence is not the best solution. And Christians, remembering the 1919 Independence Movement, might also learn a lesson from Billy Graham who accomplished far more by sitting down to dinner with Kim Il Sung and winning a friend than by the temptation to prove his own Christianity by attacking the dictator as the devil.

II. The Korean Initiative. The same 1919 incident points up a second parallel (remember that the parallels are never exact). The second lesson is the importance of what I would call "the Korean initiative". Ambassador Laney spoke eloquently of the need for respect for South Korean leadership. It reminds me of one of our own early missionaries, Dr. Arch Campbell, who used to say, "The Koreans have always been one step ahead of the missionary. In both Catholic and Protestant Korean church history, the first missionaries were Koreans, not foreigners: Peter Seung-Houn Lee in 1784, and Suh Sang-Yun in 1883. In the 1919 incident the leaders were not the missionaries, but Korean Christians.

One of the strongest principles of the Nevius Method, used so successfully in Korea missionary policy, was its insistence on turning over the leadership to Korean Christians. The same may be equally important in any overtly Christian approaches to North Korea. Already, for example, our Presbyterian seminary in Seoul has established an informal, but not secret, relationship with a seminary in Manchuria where half of the student body is Korean. Once a month the professors in Seoul take turns in teaching short courses in the Korean language--for anywhere from a week to a month--in that seminary just across the border in communist Manchuria.

III. Adaptation. Equally important, was the principle of welcoming all that was good, true and beautiful in Korea's own culture. Jesus said that he "came not to destroy the law but to fulfill it." The Ambassador spoke of possibilities for recognizing the usefulness of cultural contacts with North Korea. The early missionaries learned the Korean language and translated the Bible into the Korean phonetic (not the foreign Chinese characters). Lamin Sanneh of Yale says that this marks the difference between missionaries and colonialism: the colonialists insisted that the "natives" learn their language--Japanese, English, French. The missionaries used the language of the people.



Perhaps we can even use North Korean. What's wrong with the word "juche", (often translated as "self-reliance"). It may not work, for the word has been so thoroughly politicized. But detoxified, and depoliticized, if that is possible, it would sound very natural to Korean Christians. That was what they were brought up on: the "three-selves" of the Nevius Method--self-government, self-support and self-propagation. If the early missionaries could take a thoroughly Korean word, hananim--not Hebrew or Greek or English--and baptize and use it for the name of God in the Korean Bible in order to make Christianity culturally more Korean, why not baptize the principle of juche. Don't call it the Nevius method. Make it North Korean and baptize it, and use it to reach a concept of two truly self-governing, self-supporting, and self-propagating nations reaching toward reunion without sacrificing integrity.

I hope that some way might also be found to deal non-confrontationally with the North Korean church leadership. It is badly compromised as "collaborationist", which calls up bad memories of the "captive church" under Japanese rule. A more recent parallel is the crippling tensions in China between the government-recognized "3-Self Movement's "open churches", and the "House Church Movements" which were driven underground by China's terrorist cultural revolution. The government-recognized churches of North Korea are pitifully weak, and crippled by restrictions. There are only 3 "open churches" in all North Korea, and all built by the Communist regime, largely in the interests of a better international image. No one under 17 is allowed to go to church or to receive Christian training. There are beginnings of change, however. There are now 10 recognized "meeting places", and the government itself reports about 500 unregistered house churches.

Again we might take a lesson from a Billy Graham crusade. He wisely chose to invite anyone to sponsor or support his crusades who was willing to do so, and refused to divide the potential supporting Christian community into opposing camps labelled "evangelical" and "liberal", "protesting" and "collaborating". At least give cooperation a try. Reunion will demand considerable concessions for any positive results.

III. A third parallel: Models of a Better Way. Perhaps the most effective way of making a beginning contribution to reconciliation and change will be the example of better models of politics, values and life on our side of the DMZ than theirs. And that is the most difficult challenge of all. Unless they can be made to believe that reunion will be better for them than their present situation, negotiation will have a bumpy road. But can we really demonstrate this?

The early missionaries did. Forget the popular stereotype--arrogant, bigoted, foreigners trying to change the gentle orient into their own ugly image. It was when the missionaries showed they really cared about making Korean life

better, not "western"-- when they cured the sick, and built hospitals, and stood for a women's right to education, and introduced modern science and supported Korea's national integrity--only then did most Koreans begin to listen to what they said. And that was the beginning of what, in a way, was not only "a miracle of church growth", it was the beginning of the transformation of a whole society. Even the form of organization which the growing churches developed were a beginning lesson in democracy for an absolute monarchy.

It is not an easy road. Healing the wounds of national and cultural warfare never is. But how grateful we are to Ambassador Laney for shedding more light upon the path, and for pointing us in the right direction.

Samuel Hugh Moffett  
Montreat, 1998

A bell is no bell till you ring it  
And a song is no song till you sing it  
And the love in your heart  
Isn't just there to stay  
For love is not love till you give it

Or. Hamilton to  
my Mother

A bell is no bell till you ring it  
And a song is no song till you sing it  
And the love in your heart  
Isn't just there to stay  
For love is not love till you give it

One Hammer to  
My Mate

# KOREAN CHURCH STATISTICS (Selected)

1970 - 1981

	Total Xns	Rom. Cath.	Total Protest.	Total Presbyterian	Presb. Tonghap.	Presb. Hwangpung	Presb. H. Posn	Presb. Rok	Presb. Kinyo
1970	① 2,985,591 ④ [5,825,000]	(3) 788,470 ④ [1,002,000]	(2) 2,197,421 ④ [2,150,000]	(2) 1,438,058	(2) 514,283	(2) 585,684		(2) 189,761	(2) 106,552
1971			(2) 2,250,739	(2) 1,465,287	(2) 532,020	(2) 590,870		(2) 194,793	(2) 105,798
1972			(2) 2,358,975	(2) 1,536,167	(2) 583,894	(2) 607,870		(2) 197,807	(2) 104,870
1973			(2) 2,497,897	(2) 1,540,074	(2) 580,616	(2) 607,870		(2) 204,912	(2) 104,870
1974	3,466,574	(3) 986,606	(2) 2,480,268	(2) 1,583,186	(2) 611,154	(2) 615,000		(2) 209,084	(2) 104,870
1975	④ [8,459,700]	④ [1,222,200]	(2) 2,689,918	(2) 1,693,056	(2) 639,605	(2) 668,618		(2) 216,068	(2) 124,965
1976			(2) 2,941,630	(2) 1,776,516	(2) 697,937	(2) 730,682		(2) 222,593	(2) 114,104
1977	② 4,558,762	(2) 1,093,829	(2) 3,464,933	(2) 2,022,640	(2) 757,845	(2) 837,473		(2) 194,784	(2) 138,192
1978			(2) 3,758,930	(2) 2,230,161	(2) 808,684	(2) 1,015,500		(2) 194,784	(2) 164,143
1979	① 7,165,000	① 1,184,000 ③ 1,144,224	① 5,981,000 (2) 5,123,496	① 2,368,434	(2) 902,125	(2) 1,234,270		(2) 214,347	(2) 183,490
1980	① 8,490,000 ④ [11,409,800]	(1) 1,315,000 ② [1,460,000]	(1) 7,175,000	(2) 2,679,401	(2) 960,402	(2) 1,270,719		(2) 230,280	(2) 190,000
1981	① 9,076,788	(1) 1,439,778	① 7,637,010 (2) (6,349,201)	① 4,302,950 (2) (3,999,137)	① 1,089,300 (2) (984,192)	① 1,389,000 ② (1,298,285)	① 609,700 ② (722,352)	① 255,032 ② (236,280)	① 210,900 ② (210,578)
1982	① 9,598,778		① 8,159,000		① 1,439,778				
1983									

① From 종교단분현합 by Ministry of Culture + Info. (1981)  
 ② " Prayer calendars (for yr. following)  
 ③ " Korea Catholic Address Books  
 ④ " [World Xn. Enc.] in brackets = "archaic" (1980)  
 1983 - 1st Ministry of 1980 (?)  
 B.F. 1984 - 1st Ministry, 1st 1980 - 1st Ministry

- Samuel H. Moffett  
Princeton, Nov. 1983

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## EDITORIALS

### On the Way To the Forum

In cleaning out my files preparing for our move to our new offices, I came across an article by Dennis E. Shoemaker in the March 14, 1973, *Christian Century*, titled "Ecclesiastical 'Future Shock': The Ordeal of Restructuring." I will not credit providence with making me save the article; I had the premonition when I cut it out that it would come in handy someday. And it has.

Shoemaker was a member of the staff of the Board of Christian Education in Philadelphia (my successor there, actually). The UPC was reorganizing its boards in 1972-73 and moving most offices to New York City. In that particular restructuring, everyone's job was "up for grabs." As Shoemaker explained it:

"Not more than 65 percent of our executive staff — and estimates run as low as 30 percent — will receive an 'invitation' [to be on the reorganized staff]. In addition, before incumbent staffers can

expect an 'invitation,' they will have to reapply for the jobs they now hold. They can, of course, apply for other jobs, but because of an open-ended job-advertising feature, positions in the new structure are open to all comers — which simply means that an incumbent who has known for a whole year that his job is on the line may find it snatched away from him by outside competition. On top of that, he has no assurance that his old job will even exist in the new structure. Or it may be redesigned beyond recognition. Meanwhile we wait, with no voice in the decision-making, quite powerless to effect our destinies."

Grieve not for Shoemaker. Today he has a job that fits his talents well on the staff of the Synod of the Covenant, where he edits what many consider to be the best synod paper in the denomination.

But it was this 1972 upsetting of the apple cart that led the Reunion Committee to incorporate Article 5.7 in the Articles of Agreement, which reads in part: "The General Assembly Council shall ensure continuity of employment at comparable levels insofar as possible." In other words, existing staff must be given

first crack at any job opening in the new ministry units and the GAC.

Unlike 1972, we are faced now with the situation where people on the national staff of our two former churches have comparable positions so that selection must at times involve choices between two people with the same job and presumably the same competence. As long as such people are available on the existing staffs, the positions are not open to anyone outside these staffs. (The reunion of the PCUSA and the UPNA is not a comparable situation, because that took place in 1958.)

This is the dilemma facing those who must employ staff for the new units in the next few months. Assuming competence in those now working for the church, they are going to have to choose between well-qualified people, and someone is going to lose and the church is going to lose some very capable staff.

The hirers' task is further complicated by another part of Article 5.7: "As staff vacancies occur, they shall be filled in accordance with the church-wide plan for equal employment opportunity and the principles of full participation."

The General Assembly Council is implementing this requirement by establishing the goal that by 1990 40 percent of the executives will be women and 20 percent racial ethnic people.

The ministry unit committees have a tough job in the next few months deciding what positions each unit needs, getting the council to approve the position descriptions and then finding the people to fit them. We hope each committee will take the selection of staff very seriously and not just leave this up to the hirers.

Given all these factors, there may not be as many new faces in Louisville as one might have expected. Article 5.7 solved an old problem only to create new ones; but that's the way it is. We all need to be aware of this as we watch the "funny things that happen on the way to the forum" at Louisville.

—G.L.H.

### Why the Presbyterian Church in Korea Grows

The Presbyterian churches of Korea are not a model of ecclesiastical unity, but we could look long and far before finding better examples of spiritual and numerical growth.

Their most obvious growth has been numerical, which is where we Presbyterians (U.S.A.) have been weakest. Where else will one find a downtown Presbyterian Church with some 60,000 members in what is only one congregation out of some 8,000 Presbyterian churches

in the same Korean city?

My father went to Korea in 1890. There was then only one organized Presbyterian Church in the whole country, north and south, and not more than 100 adult church members, which probably meant a total community of 300. In the early 1930s, when I was a boy and Presbyterians celebrated their first 50 years, the number of churches had grown to 1,530, with a community of 200,000 adherents. The majority were in the north.

Today, in the south alone, after the tragic division of the country, there may well be more Presbyterians in Korea than in all the 50 United States combined, though the statistics may not be quite comparable. At any rate, in 1984-85, when Korean Presbyterians celebrated their 100th anniversary, they exuberantly claimed a total of 6.5 million adherents and 15,460 churches.

What has made the Korean Presbyterians grow? They are three times the size of Korean Roman Catholics, though Catholics began their work a hundred years earlier. They are six times larger than the Methodists, though both entered the country at the same time. They are eight times the size of the Pentecostals and 12 times larger than the Baptists. This is just the reverse of what happened in America. Why?

I wish I knew a simple answer to that question. The numbers, of course, are only an outward and imperfect sign of a remarkable inner vitality. In a way, my father gave the best answer as to the source of that inner power when he was questioned at the 50th anniversary: "For 50 years we have lifted up before the people the Word of God and the Holy Spirit has done the rest." These two elements are primary.

I might add six other points, among many, with the important disclaimer that to try to reproduce Korean Christianity in another cultural setting will be no guarantee either of church growth or of spiritual vigor. Significant social and historical factors are not replicable. Some things, however, are universal.

—First, prayer has played a regular, recognized part in Korean spiritual growth.

—Second, they really believe that the gospel is true and is good news and are, therefore, completely unembarrassed about friendly, personal lay evangelism.

—Third, they are both Christ-centered and church-centered. Their personal piety is nurtured and broadened by the family feeling of a congregational fellowship.

—Fourth, they are also world-centered in the sense that they receive their mission from God, they take their *missions* to the world. They believe both in this life and in the life to come, and therefore

neither fear death nor seek it, but promote the public welfare with the same zeal they give to evangelism, and do not suffer injustice lightly. Some take their faith to the streets and some into the government; some into their businesses and some into the slums; and some take it around the world.

—Fifth, they are sacrificially faithful in their stewardship of time and money. Their average income is far lower than ours, but they give a much higher share of it to God's work than we do.

—Last, they acknowledge that they have as many weaknesses as strengths, and trust in God's sufficient grace to redeem the penitent and to transform their failings into the makings of a credible witness.

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## Free Presbyterian Day Care

Demographically, the Presbyterian Church is almost dead. Passenger pigeons on that last trip down memory lane — average age over 50, membership down since 1969.

None of the church's present welter of denominational projects will stem the membership trend: not New Age Dawning, not the new confession, not the new curriculum, the new hymnbook, the new location and not even the bicentennial celebration (something more than memory lane?).

What would get people through the doors of our buildings — within reach of our people and curricula — is a free or low-cost child-care program. It would cost money, but it would have some chance of paying off, in members and money. For the intent would be straightforward: We want you and your children to give us a look.

Sound like Baptists or Mormons? Yes, it would involve some stretching, since the 2- to 4-year-olds would be taught something about the church as the price of admission. Even if families do not attend church or Sunday School, we give them Sunday School stuff during the week. And if we can't get Presbyterian teachers and administrators, we pay whomever to teach our stuff on our premises whenever possible.

Granted, our church has called for more affordable, nationally available public day care, but it's not going to happen — at least for a while. So this would let us weigh in where our educational tradition and non-profit status can give us a shot at an enormous number of kids. And

how many shots do we have left?

Many reasons can be found to scoff at such a proposal. These reasons would come out quickly, usually tied to "more serious" uses for the money and energy. Even if the payoff period were shown to be pretty short and most of the money raised from adventurous donors, we would really be fighting inertial decline. The "rather die than change" mentality would fight the idea and talk down our capacity to mobilize a significant number of congregations.

Allow a local example of both the need for and probable resistance to such a program, taken from a city outside my presbytery. In it are four dying Presbyterian churches, each with its white-haired remnant and one or two with endowment. Talks on common ministry and possible union are under way, but one church — average attendance about 20, with little money — has dropped out.

The pastor and congregation probably will march together into retirement, and the three others will have less critical mass with which to mount any effort to reverse their fortunes. The pastor of the withdrawing church is not necessarily incompetent, but Sunday-to-Sunday survival has become the agenda.

In a couple of the congregations, there is enough money for at least one more good effort. In this analogy, it may seem less apparent in the church at large that we have reached the rainy day we have been saving for. Yet there is some willingness to spend denominational money. The theological seminaries, for example, sustained their initiative to get 1 percent off the top of giving at this past General Assembly. Yet starting with day care might ensure survival of more of the 11 theological institutions in the long run.

Free day care is a simple, practical and low-capital idea that could change our church's direction. In many cities there are lots of children of all kinds, and there are many churches with child-care experience. Thus, Presbyterian child care could at least be a newsworthy five-year project and, if well-managed, could give us some momentum on the comeback trail.

In the child-care field, going with a whimper could mean going with a bang! Let those who have energy consider giving it a shot. □

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*Most of us follow our conscience as we follow a wheelbarrow. We push it in front of us in the direction we want to go.*

—BILLY GRAHAM

# KOREAN CHURCH STATISTICS

Cont. figures: Annual Rpt

## A. General Religious Statistics

Buddhist Groups	Temples/ Churches	Clergy	Believers
1979	8,086	23,480	13,386,000
1980	7,244	22,260	12,324,000
1981	7,253	20,755	11,130,252
<b>Roman Catholic Church</b>			
1979	2,332	4,339	1,184,000
1980	2,342	4,529	1,315,000
1981	2,353	4,797	1,439,778
<b>Protestant Churches</b>			
1979	21,115	27,721	5,981,000
1980	21,243	31,740	7,175,000
1981	23,346	33,851	7,637,010

219

## C. Total Protestant Statistics

	Churches	Clergy	Membership
Presbyterian(32)	14,201	21,233	4,302,950
Methodist(4)	2,961	3,823	885,650
Holiness(3)	1,364	1,805	463,900
Baptist(4)	1,034	1,278	315,650
Pentecostal(7)	1,019	1,877	491,100
Churches of Christ(2)	227	303	43,340
Adventist(2)	656	315	68,380
Salvation Army	178	384	90,700
Nazarene	169	179	77,100
Anglican	68	88	47,200
Lutheran	12	18	3,100
Chinese Church	7	7	380
Quaker(종교진흥단)	1	0	20
<b>Grand Total!</b>	<b>21,895</b>	<b>31,310</b>	<b>6,769,470</b>

222

## Korea Missions Prayer Calendar, 1983

Note that the overall figures in C. are smaller than in A. This is due to the elimination of figures for the Unification Church, Mormon Church and other heterodox churches from the list included in Table A. The number following the name of the Protestant church in Table C. indicates the number of denominations of that type included in the figure. Thus, Methodist (4) means four organizations which claim a Methodist heritage.

## B. Selected Protestant Statistics

### Presbyterian Churches

	Churches	Clergy	Membership
대한예수교장로회 통합 P.C.K.	3,713	4,808	1,089,366
대한예수교장로회 합동 Hapdong	3,529	5,062	1,389,000
대한예수교장로회 합동보수	1,292	1,926	609,700
한국기독교장로회 ROK	892	1,215	255,030
	(892)	(1,214)	(255,032)
대한예수교장로회 고신 Koryo	703	966	210,900
<b>Methodist Church</b>			
기독교대한감리회	2,592	3,110	771,300
	(2,569)	(3,010)	(771,355)
<b>Sŏnggyŏl (Holiness) Churches</b>			
기독교대한성결교회	1,108	1,448	391,200
	(1,187)	(1,532)	(416,378)
예수교대한성결교회(연합)	87	88	24,000
	(97)	(119)	(30,555)
<b>Baptist Churches</b>			
기독교한국침례교회	901	1,061	260,800
	(817)	(937)	(205,000)
성서침례교회	84	161	38,800

220

### Churches Clergy Membership

	Churches	Clergy	Membership
<b>Pentecostal Churches</b>			
기독교 대한 하나님의 성회	208	281	128,600
기독교 대한 하나님의 성회, 순복음	252	191	201,300
한국 연합 오순절교회	22	27	2,950
	(21)	(32)	(3,000)
<b>Churches of Christ</b>			
그리스도의 교회 교역자협의회(무)	73	102	10,630
그리스도의 교회 협의회(유)	152	201	32,660
Seventh-day Adventist Church	634	231	66,290
제칠일안식일예수재림교한국연합회(357)		(1,451)	(51,578)
Salvation Army	178	384	90,700
구세군 대한 본관	(167)	(514)	(69,940)
Nazarene Church	169	179	77,100
대한 기독교 나사렛 성결회	(150)	(170)	(77,191)
Anglican Church	68	88	47,200
대한 성공회	(73)	(56)	(50,000)
Lutheran Church	12	18	3,100
한국 루터교 총회	(12)	(12)	(1,970)

221



1 -- Nation and People Area: (all Korea = Calif?) 38,000 sq mi  
 Population: (Republic = S. Korea) 37,000,000  
 Religious population (early 1981) 28,535,039 or 77% --

12,456,375	Buddhists	(33.6%)		
5,121,231	Confucianists	(14 %)	Presbyterians	4,373,532
7,056,929	Protestants	(19 %)	Methodists	819,725
1,246,268	Roman Catholics	( 3.4%)	Holiness	452,618
2,654,236	Other sects	( 7.2%)	Full Gospel	333,000?
			Pentecostal	440,557
			Baptist	306,984
			Church of Christ	37,388
			Adventist	68,202
			Salvation Army	88,222
			Nazarene	75,191
			Anglican	45,284
			Lutheran	2,992
			Misc. (including	
			20 Quakers)	12,901
				7,056,929 (1981)

Another estimate (World M. Enc.)

9,700,000 - Shamanist (26%)  
 11,400,000 - Christian (30.5%)  
 5,800,000 - Buddhist (15.5%)  
 5,300,000 - New Religions (14%)  
 5,000,000 - Confucianist (13.5%)

Presbyterians 4,373,532  
 Methodists 819,725  
 Holiness 452,618  
 Full Gospel 333,000?  
 Pentecostal 440,557  
 Baptist 306,984  
 Church of Christ 37,388  
 Adventist 68,202  
 Salvation Army 88,222  
 Nazarene 75,191  
 Anglican 45,284  
 Lutheran 2,992  
 Misc. (including  
 20 Quakers) 12,901

7,056,929 (1981)

Politically: republic with strong centralized power

General-President Chun Doo-hwan elected (1981) for 7 years

3 major parties, several minor ones, in the National Assembly

Socially: a "hardy, hospitable," hopeful, hard-working, highly homogeneous people (with longest average work-week in the world, 54 hours), proud and preparing to host the Olympics in 1988 -- and to celebrate the Protestant mission Centennial in '84. *95% literate*

2 -- Church and Mission "South Korea demonstrates the world's most dramatic Christian revival: the churches are growing by 6.6% a year, fully 2/3 through conversions rather than the birth rate. By the end of the century, David Barrett (World Christian Encyclopedia) projects, S. Korea will be 42% Christian." Time (5/3/82) p 67

Church growth: WHY Korea? a) no history of Western colonialism (under Japan, 1910-1945)

b) no deeply-rooted non-Christian religion

c) minimal insensitivity to Korean culture

d) sound missionary method (Nevius from the beginning) <sup>1890</sup>

" " HOW did it happen? (3 periods of mission history) following the "century of Roman Catholic missions, persecution, martyrdom" (1784-1884)

a) Pioneer period, 1884-1907 - the Gospel in the people's language, hangul <sup>1884</sup>  
 "We simply gave to them the Word of God, and the Holy Spirit did the rest." Samuel A. Moffett and Hananim

b) Independent Church period, 1907-1945 - "a nation on the run to God"/Missionaries dominant in ch. institutions (schools, hospitals) but the Church since 1907 (first presbytery) and 1912 (1st general assembly) "on its own"

c) Period of crisis and renewal, 1945- Fragmentation and evangelization.  
 Amid division of the nation and disunity within the Church, rapid growth.

3 -- Crisis in mission today: prospects and problems

Many overseas workers still welcome and working (572--- reported by <u>World Mission Handbook</u> , 1979)	}	Campus Crusade	115
		Baptist	83
		Presbyterian	62 S.P.s
			30 U.P.s

Korean missionaries in training (ACTS, PTS 3rd-world CLC) and going forth -- 93 fully-appointed in '80, 24 KPC-appointed to 14 countries (1982) B U T

a) How to communicate Christ cross-culturally (not only to the Korean diaspora)? (cf. Jung-yung Lee, "theology of change")

b) How to reach the unchurched masses with a relevant message? ("people's theology")?

c) How to live as Christians under a <sup>mildly</sup> oppressive regime? ("a Theology of Joy")



## A BRIEF HISTORY OF THE KOREAN PRESBYTERIAN CHURCH

### The Geography and Climate of Korea

The ancient land of Korea is on a peninsula surrounded by three much larger nations: China, Russia and Japan. With an area of only 85,000 square miles, Korea is only a little larger than the peninsula of Florida. (60,000 sq. mi.) Unlike Florida, however, the little country is almost covered with mountains. Some are higher than any in the United States east of the Mississippi River.

The climate of Korea varies. The extreme north is like that of southern Canada (winter temperatures going down to  $-20^{\circ}\text{F.}$ ), while in the south on the Island of Cheiju the climate is like Northern Florida. Tangerines are produced on Cheiju.

Because of very heavy rainfall, particularly during the summer rainy season, Korea is able to raise rice as its main food crop.

### The People and Their Language

It would be difficult to find a more gregarious, friendly person than the average Korean. This friendliness is especially extended toward those from the U.S. Genuine appreciation is felt and expressed to those from the U.S. because of American help in getting both the Japanese and the Communists out of Korea.

Racially, the Korean people are probably descendants of people who came in from the nomadic tribes of Mongolia and Siberia. The same language is used throughout the peninsula. Although Korean is somewhat similar to Japanese, and borrows many Chinese derivatives, it is as distinct from either as English is from German or Russian.

The population of South Korea is now close to 40,000,000. Less than half that number live in the north.

### National History

According to legend, four thousand years ago Tan'gun, born to the son of a god-father and a bear-woman, founded Korea.

Recorded history, however, did not begin until the First Century B.C., when three kingdoms managed to drive the Chinese out while competing with each other.

It was not until the 7th Century, however, that the country was first united under the "Silla" dynasty (AD 668-935). Their ancient capital was in the city of Kyongju, which for a while

may have been, the fourth-largest city in the world after Constantinople, Baghdad and China's Changan.

After the Silla dynasty, Korea was ruled by the "Koryo" and "Yi" dynasties until annexed by Japan in 1910, after Japan had defeated its two rivals China and Russia.

When Japanese domination ended after the Second World War, the country was tragically divided because of the occupation of North Korea by Russian troops. They immediately installed a ruthless communist regime there that has ruled the upper half of the country until now.

In the meantime, under the leadership of the United States, the people of South Korea established a republic and elected a famous freedom-fighter and christian, Dr. Syngman Rhee, as their president.

Two years later North Korea invaded the South in June of 1950. After three years of all-out war, the little country was unbelievably devastated. The battle line moved three times over most of the country, and the city of Seoul itself changed hands four times. More than 600,000 homes were destroyed and among the 5,000,000 casualties, more than 1,000,000 were South Korean civilians killed by gunfire, starvation, cold and disease. More than 50,000 American soldiers also died.

Despite the bloodshed, the war failed to end in a peace but ended instead in an armistice that still holds. Both armies are still facing each other across a demilitarized buffer zone. It is about the tightest-sealed border in the world today.

The first few years after the war were most difficult. The problems of millions of refugees from the North along with rehabilitation was enough to tax all of the efforts of a most resilient people.

By the year 1960 there was turmoil and division in the Korean government itself. Despite advanced age and severe limitations, friends persuaded President Rhee to seek a fourth term. Obvious fraud in connection with the election outraged the entire country. This led to student demonstrations that overthrew the government. The interim government that followed lasted only a year, and in May, 1961, an army junta headed by General Pak Chung Hi took over in an almost bloodless coup.

From that time on, Korea has had a very strong central government, and, as much as we may deplore central control, the stability that resulted made progress possible.

At the very first, North Korea was ahead of the South because of its natural resources and industrial development under the Japanese. South Korea was considered the nation's bread basket. Since 1960, however, there has been a most amazing economic boom in the South. No country has gone through greater changes in such a short time. South Korea's gross national product has been rising at about the highest rate in the World. The average annual income has jumped in the past twenty years from about \$80 in 1960 to nearly \$1,500 today, representing a rise of more than 600%, even when inflation is figured. Those coming back for a visit after ten years absence can hardly believe that it is the same country.

Twenty years ago 75 percent of the people still lived in the rural areas. Today about 25 percent live in the rural areas while 75 percent are in the cities, where population growth has been phenomenal. In 1960 Seoul had a population of about 2 million. Today Seoulites number over 9 million. This amazing progress and adaptation says much for the versatility, energy and drive of the Korean people today.

### Traditional Religions

Many centuries ago, when the tribes migrated into Korea from Siberia, they brought with them animistic shamanism. Although never an organized religion, it is still probably the most widespread. It is seen in superstitions, fortune-telling, folk healing and in many thousands of registered practicing shamanist sorceresses who are still paid well to manipulate and control various demons, spirits and goblins through to influence lives.

Buddhism came from China in the fourth Century and for a while was so dominant that it was the state religion under the Koryo Dynasty. Buddhism became so corrupt, however, that it fell into disrepute. It was outlawed by the Yi dynasty and Confucianism, introduced into Korea in the Seventh Century, became the government-sponsored religion until the time of the Japanese annexation.

In more recent times, modern materialism has been introduced by Japan and the West and is becoming dominant. Most Koreans today claim no religion. Of those who do, probably more claim to be Christian than claim any other religion.

"The religion of the people as a whole might best be described as an uneasy tension between the old animistic shamanist superstition touched by Buddhist-Confucianism and a new secularized, self-centered preoccupation with material progress. But neither the old fears nor the new obsessions are organized religions, and the country is virtually wide open to the evangelistic presentation of the Gospels." (Moffett--page 375)

Buddhist 11,000,000  
9,

### Catholic Beginnings (1784-1884)

About two hundred years ago, a small group of Korean scholars sent a young man named Mr. Lee, Seung-run, to Peking to find out more about Catholic teachings that had been coming across from China for over a hundred years. He was converted to Catholicism and returned in 1784 to spread his new-found faith. When the first Chinese missionary came ten years later, there were already 4,000 Catholics in Korea. Forty years later the first Western missionary, a French priest, came into the country.

Despite initial success, four great persecutions broke out in the 19th Century. The last, in 1866, was the most severe, and 8,000 Catholics were said to have been killed along with most of their leadership, both foreign and national. Despite all of this, by the time the first Protestant Missionaries came to Korea, the Catholics still could count 17,500 believers.

### Protestant Beginnings (1833-1895)

Early protestant missionary contact began in 1832 when a German missionary assigned to Thailand took time to distribute Scriptures along the eastern coast. He was followed thirty-four years later by a Welshman, Robert J. Thomas, who lost his life distributing Bibles in P'yongyang and became the first Protestant martyr in Korea.

The first worshiping congregation in Korea was established by a Korean, Mr. So Sang Yun, in 1833, a year before the first missionaries arrived. He had been converted and baptized under the ministry of two Scots, John Ross and John McIntyre, in Manchuria.

The signing of a treaty in 1882 between Korea and the United States made it possible for missionaries to enter the country. The first resident Protestant missionary arrived in 1884. He was a doctor named Dr. Horace N. Allen who came from the Presbyterian Church USA (Northern) mission in China.

Six months after Dr. Allen's arrival, on Easter Sunday, 1885, the first two ordained Protestant ministers reached Korea together. They were Horace G. Underwood, a Presbyterian, and Henry C. Appenzeller, a Methodist. They were followed by the Australian Presbyterians and Independent Baptists in 1889, the Anglicans in 1890, the Southern Presbyterian (PCUS) in 1892, the Southern Methodists in 1896, the Canadian Presbyterian in 1898, the Seventh-Day Adventists in 1903, the Oriental Missionary Society in 1907 and the Salvation Army in 1908. These were the main Protestant Missions working in Korea until the Second World War. Because of a residual opposition to Christianity and a suspicion of all foreigners, early missionary work was most limited, and for several years few converts were won by the new missionaries.

## First Period of Spectacular Growth (1895-1910)

Starting in 1895 the Korean people began to respond to the Gospel in a most spectacular way. The Presbyterian work enjoyed the most growth and was strongest around the city of P'yongyang in North Korea. The number of Christians increased from only 802 in 1895 to 167,352 in 1910. There were several very good reasons for this growth:

1. There was a stress on people-to-people evangelism. Each new Christian was urged to reach another for the Lord.
2. There was emphasis on Bible training for all Christians. Each Christian was a learner and a teacher.
3. The "Nevius" method was implemented. It insisted on self-support, self-government and self-propagation of the newly established church (if possible) from the very first.
4. In 1907 there was a great revival with a special outpouring of the Holy Spirit on the national Christians and missionaries.

## Continued Growth Despite Japanese Opposition (1910-1940)

From the time Japan annexed Korea as a colony in 1910 until the end of the Second World War, church growth continued but was much less spectacular. Christians took places of leadership in the 1919 Independence Movement and from then on were under suspicion.

Japanese militarism took over in Japan and in Korea in the 1930s. The church's refusal to become involved in the required Shinto shrine worship, resulted in persecution of the church. During this period, the number of protestant Christians increased to almost 400,000.

Simultaneously, the entire country was very systematically reached with the Gospel message, and churches were established in almost every large town up and down the peninsula. These well-established churches became the springboards for the later spectacular growth of the church.

There has been some criticism of the old "comity" arrangements set up by missionary agencies around the world. In Korea, however, these agreements assured that the entire country had exposure for many years to the Gospel Message. Each of the six Mission organizations was assigned one area of Korea for its sole responsibility. This assignment avoided duplication and assured every part an opportunity to hear the Gospel. Four Presbyterian and two Methodist missions were involved. Only one Korean Presbyterian and one Korean Methodist Church were established. Liberalism was not then a problem, and all were united in their concern to see all of Korea accept Jesus

Christ as Lord and Saviour.

The Southern Presbyterian Mission (PCUS) was typical. Made up of 70 to 80 lifetime missionaries, the mission force was assigned to the two Chulla Provinces in the Southwestern corner. The Mission consigned missionaries to work out from the five major cities in their area, and stations were established ~~at~~ in each city. The main focus in each station was on evangelism and church planting committed to three or four ordained evangelist missionaries who worked out from their stations and covered all of the areas designated as that station's responsibility.

In each station a mission school was established to educate the children of Christian converts. A hospital was also provided as a tangible demonstration of Christ's compassion for the sick. The hospital was staffed by a missionary doctor and nurses. The schools also had missionaries on staff. Further support for the evangelistic work in each station was provided by single women missionaries who worked with the women in the Korean church and provided Bible training for new believers.

Missionary work during those years in Korea was an example of "denominational" missionary effort at its best. Not only was adequate housing provided for all missionaries, but funds were also available to build hospitals, schools and seminaries. The supporting denominations underwrote all salaries of missionaries. Additionally, budget work funds were available for each missionary to carry on his assigned task as evangelist, doctor or educator.

During those thirty years a strong "grassroots" church was established and nurtured. This church later found the stamina to overcome severe persecution under the Japanese and Communists. The strength of the Korean church today still reflects missionary effort. Areas where the missionaries failed to return in force after the World War are much weaker than those to which they returned.

Although initiated and nurtured by missionaries, a completely self-supporting, self-governing and self-propagating Korean national church developed. As early as September 17, 1907, an independent Korean Presbyterian Church was organized with one presbytery and seven "sub-presbyteries" covering the entire country. Five years later the General Assembly was instituted with the sub-presbyteries becoming seven duly-constituted presbyteries.

#### The Korean Church Overcomes Persecution (1941-1953)

With the missionaries sent home, the Korean Church, on its own, was left to face the full opposition of the Japanese government.



Because of their resistance to Shinto shrine worship, at least 3,000 Christians were imprisoned for long periods of time and at least 50 were martyred. All Protestant church denominations were forced into one government-controlled organization. Many churches were closed and the believers scattered.

After the liberation, the church in the South began to prosper again, but the church in the North under the Communist government was immediately subject to thorough, ruthless, direct persecution. By the time the Korean War started in 1950 there was no longer an organized church in the North.

When the United Nations armies took most of North Korea and then found it necessary to retreat because of the Chinese onslaught, 4.5 million North Koreans fled south to freedom, and most of the Christians in North Korea who could leave came south with them. It is estimated that more than 400 Protestant ministers were killed by the Communists, and the number of lay people who died for their faith will never be known.

Although their occupation of the South lasted for only about three months, in some areas ruthless communist leaders managed to kill off a generation of Christian leadership. North and South considered, one Korean Church historian reported that one-half of all the ministers of all denominations were lost. Despite this appalling loss of leadership and church property, the Church stood. There were countless incidences of thousands who dared to take a stand for their faith against the brutal power of communism. "It would be hard to find heroism on such a grand scale in the recent history of any church." (Brown #202)

Dr. Arch Campbell, writes in the first page of his book, The Christ of the Korean Heart as follows:

"Amid the rubble and ruin of Korea's blasted and burned cities, in the crowded squalor of the refugee camps, in the bleak and bare makeshift army hospitals, along the dusty roads, through the narrow alleys of the hastily rebuilt mud villages, in the congested, odoriferous markets, and in the crumbling bunkers and dugouts of the stalemate battle front walks the Lord Jesus Christ today.

But he is not a lonely, unknown figure, looking with compassion, and yearning on flocks of shepherdless sheep, unheeded and unwelcomed. He walks enshrined in the hearts of hundreds of thousands who know Him as an intimate Friend bearing sins and griefs; who give Him a deep passion seldom found in the sophisticated West. Although He treads the crowded or the lonely thoroughfares, He is not just the Christ of the Korean Road. He is the Christ of the Korean Heart."

## Recovery and Divisions (1954-1962)

For several years after the war, the energies of both missionaries and national Christians were taken up in providing relief and rehabilitation for countless victims of the war. People had to be fed, orphans had to be cared for, homes had to be rebuilt and churches re-established. The Lord continued to bless His Korean Church.

In 1960, when there was instability in the government, the largest division of the Presbyterian Church occurred. Despite all the efforts of missionaries and national leaders, the main church split almost down the middle. This tendency to split has since become a characteristic of the Korean Church. Before World War II in 1940 there were only six denominations, of which one was Presbyterian. By 1961 there were three major Presbyterian denominations and several small splinter groups. Today the 4,300,000 Presbyterians of Korea, who make up two-thirds of all protestants, are divided into five major denominations (700 churches or more) and 27 splinter groups.

These deplorable divisions in the church might seem tragic to the witness of the Lord's church in Korea today. It has not always worked out just that way, however. Perhaps the Lord has seen fit to overcome evil with good. In many areas where there was only one dominant church organization Evangelistic Enthusiasm had become lax. With the divisions in the church, competition set in that often resulted in a proliferation of new churches and new believers. The Lord used the natural competitiveness of the Korean people to build His Kingdom. The bitterness that existed when the major divisions occurred for the most part has subsided. There is now widespread cooperation between groups, with joint Easter daybreak services in most large towns. Ministers of the various denominations meet regularly for fellowship and prayer. Many church members no longer know what Presbyterian denomination they belong to and move from one to the other as they change their places of residence. These competing churches have helped stimulate the tremendous growth in the years since then.

## Reaping the Harvest in Korea (1962-Present)

The 1962 Prayer Calendar, published by the Christian Literature Society, reported in 1961 a total of 6,985 churches with a constituency of 1,233,157. This was only 6% of the total population. When reporting for the year 1962 they list 21,835 Protestant Churches with a total constituency of 6,759,470, or nearly 18% of the total population. Catholics number 1.5 million.

For the past few years the number of churches has been increasing at the rate of around 2,000 per year (about six per day) while the constituency has grown nearly half a million per year.

Despite the fact that Presbyterian far outnumber all other denominations in Korea, the largest church in Korea and in the world is the Yoi-do Central. Assemblies of God Church. It reports a membership of about 200,000, and average attendance for all of their seven services each Sunday comes to over 120,000 people. The largest Presbyterian Church in the world is also in Seoul. The Yong-nak Presbyterian Church membership numbers around 40,000 and they have a total attendance every Sunday at their five services of nearly 30,000 people.

The proliferation of churches and members has been largely confined to the cities. In the past eight years most cities have seen the number of their churches double. Seoul now has more than 4,000 churches, or about one church for every 2,000 people.

The Presbyterian churches of Korea have always been missionary minded. One of the first actions of the first General Assembly was to appoint missionaries to China. Presently they are supporting over 450 missionaries all over the world.

Looking forward to its centennial celebration next year, the Protestant Churches of Korea will number a total constituency of close to 8 million, or one-fifth of the total population. A much higher percentage of the leadership in both government and industry is now Christian.

It is hard to find another example in recent history where the Lord has so blessed a country, both spiritually and economically. In His all-wise and loving providence, He must have a special plan for Korea and its energetic people as he extends His Kingdom into the hearts and lives of more than one billion Orientals who are as yet among the "unreached" people of the world.

#### How we fit in

Despite the fact that the Church is so well established in the urban centers of Korea, most rural areas are relatively unevangelized. Studies show that those attending church or Sunday school number less than 5% in most of rural Korea. There are still hundreds of villages where there is no Christian witness. Many of these villages are located in isolated mountain valleys and islands off the coast. They are the most difficult areas in which to establish churches. No other mission or church organization, other than our PCA mission, is concentrating on these responsive, yet unreached people.

There are still about one thousand rural communities where more than six hundred people live further than four kilometers (one hour's walking distance) from any evangelical church. Our main thrust is directed toward these villages.

We not only seek to initiate new churches, ~~but~~ ourselves we work to stimulate the Korean churches to become involved. All effort is done in conjunction with national churches as we seek to plant churches in the unreached villages and help in the training of leadership for the rural people. <sup>b4.</sup>

Because of our unique status as citizens of a nation that has such a special relationship to Korea, we enjoy a warm welcome in even the most remote village. We consider it a great blessing to have such an unparalleled opportunity to preach about the love of God to people so responsive, many of whom have never had the opportunity to hear the Gospel before.

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## Missions to Korea: A Brief Summary

Samuel Hugh Moffett

Koreans themselves were the first effective evangelists to their own country. Earlier foreign missions, both Catholic and Protestant, left no lasting results, notably those of de Cespedes, a Jesuit chaplain (1592), Karl Gutzlaff, a German pietist (1832), and R. J. Thomas, a Welsh Congregationalist, who was martyred in Pyongyang in 1866. There is no proof in history that the more ancient Nestorian missions from Persia which reached China as early as 635 AD ever had contact with Korea.

### The Catholic Century (1784-1884)

Catholicism took root in Korea only after a Confucian scholar, Yi Seung-Hoon, sought out Catholic missionaries in Peking and was baptized as Peter Lee to carry the gospel back to his homeland in 1784, ten years before a missionary was able to penetrate the "Hermit Kingdom". He had been sent by a group of friends who had discovered a copy of a book by Matthew Ricci, the great 17th century Jesuit missionary to China. Yi only imperfectly understood the faith he had embraced but passed it on with zeal.

Ten years later, in 1794, the bishop in Peking sent a Chinese priest, James Chu, to better instruct the growing church. He was the first foreign missionary in Korea. It is true that one foreign priest, De Cespedes, had come briefly in the 16th century but De Cespedes was not, strictly speaking, a missionary to Koreans. He was a chaplain with the invading Japanese troops of Hideyoshi. Among Chu's early followers were members of one of the most famous Confucian families in the land, the Chung family of Kwangju, in Kyonggi province. Chung Ta-San, a leader of the Silhak school, and his younger brother, Chung Yak-Jong, were both attracted to the new faith. But Confucian conservatives denounced it as treasonable. In the persecution of 1801 both James Chu and Chung Yak-Jong suffered martyrdom. There is no convincing evidence that the more famous older brother ever actually became a Christian.

Still no western priest had reached Korea as a missionary. The first was Father Pierre Maubant who crossed the Yalu and crawled secretly into the city of Euiju through a sewer drain in the wall in 1835. Father Maubant was martyred in 1839. The last great persecution was in 1866 under the Regent, the Tae-won-gun, when perhaps as many as two thousand Catholic believers died for the faith. But despite almost a hundred years of harassment and persecution, in 1882 when Korea finally began to open its doors to the outer world there may have been as many as 17,000 Catholics in Korea.

### Protestant Beginnings (1832-1893)

As with the Catholics so also with the Protestants. It was a Korean merchant, Suh (or So) Sang-Yun, converted by Scottish missionaries in Manchuria, who gathered the first group of Protestant believers together in his home village a whole year before the first resident Protestant missionaries were able to enter the country. Earlier, in 1832, a German missionary to China, the Rev. Karl Gutzlaff, had explored some of Korea's western islands. And in 1865 the Rev. Robert J. Thomas, a Welsh Congregationalist was the first to attempt an extended Protestant mission in Korea. He came that year for a month, learned a little of the language, and returned the next year on the ill-fated General Sherman which was attacked, burned and all aboard killed at Pyongyang. It is said that he managed to hand some Chinese Scriptures to the man who killed him.

But neither of these early attempts produced permanent results. Suh Sang-Yun was the pioneer Protestant evangelist. He had helped John Ross and John Macintyre in Manchuria translate Scripture portions into Korean, and then in 1883 brought the Scriptures at considerable risk into Korea. His own home on the Ongjin peninsula was the first Protestant "house church" in the land.

The first resident Protestant foreign missionary came a year later, in 1884. He was Horace Allen, M.D., a Presbyterian physician who transferred from China to Seoul, Korea, in September of that year. His medical skill saved the life of a royal prince and though public evangelism was still prohibited he received as his reward permission to

open a hospital in 1885 (now Severance Hospital), the first legally recognized Christian institution in Korea.

The first Protestant clergymen followed soon after, arriving in April 1885; Horace G. Underwood, a Presbyterian, and Henry G.

Appenzeller, a Methodist. Underwood performed the first baptism of a Korean inside Korea in 1886 and organized the first Protestant church (now Saemoonan Church) in 1887, in Seoul. A few weeks later Appenzeller held the first Methodist public service in what is now the Chungdong Church. He had already organized Korea's first Christian school, Paichai Academy, in 1886. It numbered among its early students Syngman Rhee, later to become the first president of the Republic of Korea. A dramatic Christian breakthrough was the opening of Korea's first school for girls, Ewha Academy, by the Methodist, Mrs. Scranton, in 1887.

But though the treaty ports had thus been opened to the gospel, the interior was still closed to missionary residence until Samuel A. Moffett moved permanently into north Korea in 1892-3. Pyongyang soon became the center of Christian expansion.

#### The Rise of the Korean Church (1894-1910)

It was up in the northeast, beginning about 1895, that Protestant church growth in Korea began a spectacular advance unmatched in the Christian world of that time. It reached a climax in the Great Korean Revival of 1907-08. The number of Protestant adherents in Korea leaped from a couple of hundred in 1890 to 50,000 in 1905 and to more than 200,000 in 1909. Communicant membership, of course, was much lower, for admission standards were very strict usually requiring a year or more of supervised preparation for new converts.

What made the Korean church grow? Some attribute it to the crumbling of Korean political and social institutions in this period. Japanese military influence supplanted the Chinese. Queen Min was murdered. The 500-year-old Yi dynasty fell, and Korea became a colony. As the old foundations disintegrated, confidence in Korea's old religions, Confucianism and Buddhism, waned and the more primitive native faiths began to lose prestige. To many Koreans it seemed that the time was ripe for a faith that promised solid hope and eternal foundations.

Some turned to the new faith not as much for personal comfort as for hope of national renewal. Christian schools were culturally revolutionary and different. They were the first to enroll girls and to introduce exciting new fields of western learning such as mathematics and science, music, and even athletics.

Also important was the adoption by Presbyterians of a successful missionary strategy for church planting, the Nevius, or "three-self" plan, which called for self-governing, self-supporting and self-propagating leadership of an autonomous national church. It began with emphasis on Bible study for all believers in widely organized Bible classes. In 1901 the first seminary was organized in Pyongyang for specialized training for the ministry.

The beginnings of church organization in Korea were emphatically ecumenical, and this too contributed to the early growth. The four different Presbyterian missions (northern and southern U.S.A., Australian and Canadian) agreed to drop their home-base divisions and join together to form only one Presbyterian church in Korea. For this purpose, as early as 1889 they established a missionary organization of inter-mission cooperation that came to be called the Presbyterian Council. It was to function in a limited way as a temporary "mission church" which quite purposefully chose not to call itself a denomination, waiting for the day when the growing Korean community of Christians could form a nation-wide Korean church.

By 1892 enthusiasm for missionary cooperation overleaped confessional boundaries and brought Methodists and Presbyterians into a comity agreement to divide the peninsula into non-competitive geographical spheres of influence. And as early as 1889 the missions had pooled their talents and resources for literary and translation work and had formed the Korean Religious Tract Society (now the Korean Christian Literature Society). In schools and hospitals, as well, Protestant missionary cooperation overcame denominational barriers, as when Presbyterians welcomed Methodist participation in the foundation of Union Christian College (Soongsil, now Soongjun University) in 1905, the first school in Korea to grant college degrees. Severance Medical Hospital, formed in 1904 as an outgrowth of Dr. Allen's Royal Hospital, and Chosen



Christian College (1915), were both ecumenically cooperative ventures and are now combined as Yonsei University.

The high tide to union was the year 1905-06 when Presbyterian and Methodist missionaries, preparing for the establishment of "one Korean National Church, to be called the Church of Christ in Korea", brought the six major missions then at work in Korea into a General Council of Evangelical Missions to aim toward the formation of a single national Protestant denomination. It was a goal never realized, but friendly cooperation continued among the separate denominations that began to form from that time on.

In 1907 when the Presbyterian seminary graduated its first class of seven men, and for the first time the number of Korean ministers and elders outnumbered the missionaries, the mission turned over the church to the Koreans and together they formed a united, independent Korean Presbyterian Church. The new church courteously elected a missionary, S. A. Moffett, founder and president of the seminary, as the first moderator of the first presbytery.

Meanwhile other Protestant missions had entered Korea in the wake of the pioneering northern Presbyterians and Methodists: Australian Presbyterians (1889), Independent Baptists (1889), the Church of England (1890), southern Presbyterians, U.S. (1892), Southern Methodists, U.S. (1896), Canadian Presbyterians (1898), and Seventh Day Adventists (1903). In 1907 Ernest A. Kilbourne and the Charles Cowmans of the Oriental Missionary Society (now OMS International) came to Korea for evangelistic meetings out of which grew Korea's third largest Protestant denomination, the Korean Evangelical Church. The Salvation Army entered in 1908.

But more than anything else it was the great revival of 1907-08 that capped the climax of that early church growth. The outstanding leader was the Presbyterian evangelist and Bible teacher, the Rev. Kil Sun-Ju, who had just been ordained as one of the first seven Korean ministers. It was a cleansing, uniting revival. People confessed past sins and made right old wrongs and reached out across denominational divisions. As Koreans said afterward to the missionaries, "Some of you go back to John Calvin, and some of you to John Wesley, but we can go back no farther than 1907 when we first really knew the Lord Jesus

Christ". Both missionaries and Koreans gave primary credit for growth in the church to the work of the Holy Spirit, to faithful study of the Bible and to the evangelistic enthusiasm of Korean laymen and laywomen as the cutting edge of Christian outreach.

### The Years of Pressure (1910-1960)

For a while, however, after the final Japanese annexation in 1910, constant government harassment slowed the growth of the church perceptibly. A trumped-up conspiracy trial in 1912 tried to implicate the foreign missionaries and jailed scores of Korean Christians, including the Korean nobleman and Methodist educator, Yun Tchi-Ho. The church was one structure that the Japanese could not control. Political pressure did affect its numerical growth. But its inner life and organization strengthened and its popularity and prestige in the nation as a whole was greatly advanced.

The Presbyterians who had formed an autonomous Korean presbytery in 1907, added other presbyteries and organized a General Assembly in 1912, electing Horace G. Underwood, the pioneer Presbyterian clergyman in Korea as the first Assembly moderator. Northern Methodists formed a Korea Conference in 1908, and the Southern Methodists in 1918, but it was not until 1930 that the two conferences became independently Korean and united as the Korean Methodist Church "genuinely Christian, truly Methodist and really Korean". In the next year, 1931, the Korean Methodists, under their first Korean bishop, Pyang Ju-Sam, were the first to ordain women to the ministry in Korea, beginning with fourteen American missionaries.

In 1912 the General Council of Evangelical Missions in Korea enlarged its function of avoiding unseemly denominational competition and changed its name to the Federal Council of Protestant Evangelical Missions. As more Korean denominations were organized, a Federal Council of Churches and Missions was formed in 1919, changing its name again in 1929 to the National Christian Council (NCC), and eventually to the Korea National Council of Churches (KNCC), thus narrowing membership to national church denominations and excluding missions and parachurch organizations.

But the imposition of Japanese colonial rule seriously checked Christian advance in the peninsula. Its first effects were felt in the Christian schools. The teaching of religion and the Bible was increasingly limited by the government. In 1919 Korean patriotism and Christian passion for freedom combined to touch off one of the most moving non-violent mass demonstrations for national independence in modern times. Of the 33 men who signed the Korean Declaration of Independence, 16 were Christians. This was almost half of the total, though only 3% of the country was then Christian.

Again in the 1930's the church felt the hard hand of Japanese colonial pressures. In an effort to bind the empire into a fighting force for the conquest of all Asia, the Japanese tried to force the national religion, Shinto worship, on all subjects of the emperor. When Christians objected they were severely punished, sometimes martyred. All missionaries were forced out by the end of 1941.

Koreans greeted the defeat of Japan and the liberation of their country in 1945 with delirious joy. But their rejoicing was cut short by the arbitrary division of the peninsula, north and south, and the pulverizing communist invasion of 1950. In the north the church was wiped out or driven underground. In the south church growth once again soared upward. But the 1950s was a decade of tragic church division. Perhaps as a result of the military and social instability of those troubled times almost every major Korean Protestant denomination was racked by schisms.

#### Post-War Recovery (1960- )

But through divisions, wars and persecutions the Korean churches have never lost their capacity to witness and to grow. From the beginning Korean Christians have been reaching out in mission, first to their own people, and then to the world. One of the first seven Koreans ordained to the Presbyterian ministry in 1907 was sent as a missionary to Cheju Island, and missions to Siberia (1909), Japan (1909) and Manchuria (1910) followed. Then the Methodists in 1910 and the Presbyterians in 1912 undertook Korean missions to the Chinese in China. After World War II the whole world became a mission field for Korea's

churches as their missionaries spread from Thailand to Ethiopia and from Arabia to Los Angeles.

The world Christian mission is now fully a two-way movement in Korea. As Korea sent out its own missionaries, new foreign mission groups entered Korea after the war in great numbers: Southern Baptists, the Evangelical Alliance Mission, a number of Pentecostal bodies, Nazarenes, Missouri Lutherans and many others. The 1984 Prayer Calendar of Missions in Korea lists 56 different Protestant missions at work in the southern part of the peninsula.

Meanwhile the growth of the Korean church never ceases to amaze observers of the world Christian mission. In every decade since 1940 the Protestant community has come close to doubling its membership. In 1940 there were only 370,000 Protestant adherents reported. In 1981 the Ministry of Culture and Information reported 9,076,000 Korean Christians (7,637,000 Protestants and 1,439,000 Roman Catholics). If heterodox groups like the Unification Church and the Olive Tree Cult are excluded, the Protestant figure is nearer 6,800,000.

But whatever the actual number of Korean Christians may be, rapid growth creates new problems. Will Korea's Christians be able to survive the temptations of internal affluence and power as they have stood so bravely under external persecution? If their history under God is any guide, they will. But this much, at least, is without doubt; they stand as one of the largest and strongest Christian communities in the third world. So much the more demanding are their responsibilities in Christian life and mission.

Samuel Hugh Moffett  
Princeton, New Jersey  
August, 1984.

*(Enlarged and revised from Saigon Univ. Museum Catalogue)*

# KOREA'S CHURCH MILITANT



KAKU RURITA

South Korea's Roman Catholics — here celebrating mass in Seoul — have joined the Protestants in a struggle for democratic reforms.

The explosive growth of Christianity in South Korea has made it the only organized opposition to a repressive regime.

By Henry Scott Stokes

**T**ell me," said the Rev. Choi Soong Mook, "do you know of another country where they arrest priests?"

We were walking along the beach at Pusan, the busy South Korean port. A breeze blew off the ocean. Young couples sat on the benches, their hands clasped with that decorous Korean tenderness that is one of the country's most endearing traits. Under the beach umbrellas, far enough away not to be obvious, the "shadows" of the security police watched our every move.

I knew what my friend, a South Korean Methodist clergyman in his 50's, wanted me to say: that of course the jailing of priests and torture of theology students that have been taking place in South Korea under the military government of President Chun Doo Hwan was not the kind of behavior that the United States expected of its close allies. I sensed his real, unspoken question: Wasn't there something America could do? Why did people in the United States — and West-

Henry Scott Stokes, head of The New York Times's Tokyo bureau, frequently reports from South Korea.

ern Europe — lavish such sympathy on the struggle of Christian churchmen for justice and democracy in Poland and the Soviet Union and Latin America and South Africa and pay so little attention to the same struggle going on in South Korea?

I looked the other way. What could I say to this human-rights activist who had put himself in danger by even agreeing to see me, an infrequent Western visitor to Pusan, and walk with me along the beach, where the sound of the waves would counteract the listening devices of the secret police? What he sought was reassurance that the arrests and persecution suffered by him and thousands of other Christian dissenters in South Korea were known to people in the United States; that there was hope of a change of policy in Washington that would promise Korean democrats the kind of moral and political support going to dissidents in Warsaw and Moscow. And I didn't know that I could offer him the reassurance, or the hope.

I remembered what Gen. John A. Wickham Jr., United States commander in Korea at the time, had said in an interview with a couple of American reporters in 1980: "I'm not sure democracy, the way we understand it, is ready for Korea, or Korea ready for it." I knew that for most Americans in South Korea, where 40,000 American soldiers man an exposed and dangerous rampart, security comes first.



OWEN FRANKLIN/SYGMA



President Chun Doo Hwan, far left, has cracked down on Christian human-rights activists like Father Choi Ki Shik, left, sentenced for sheltering student fugitives from the police.

I recalled the angry look on General Chun's face as he said, in an interview with me just before his grab for supreme power in 1980: "Do you or do you not know that the Communists have infiltrated religious circles? There is nothing that prevents a Christian from being a Communist as well."

I was aware of the prevailing view of General Chun in the United States Embassies in Seoul and Tokyo: Sure, he is a simple man who tends to see things in black and white, but he is our bulwark against the North Koreans on the other side of the 38th parallel and the Russians standing behind them.

It all came down to reasons of state. The Christian democratic movement that has arisen with stunning rapidity on the South Korean peninsula — the Christian community now numbers 10 million in a nation of 39 million — may draw its inspiration from American political ideals. The military dictatorship of General Chun may be even more repressive than its predecessors. But the struggle between the Christian activists and the Government contains such potentially explosive elements that it could undermine the basis of Chun's power. And what could come afterward is a question that Washington, with its many other problems, would rather not face.

And so I kept silent, wondering if Choi Soong Mook would be arrested again after I left Pusan, wondering how much more harassment — he had had several heart attacks — his health could take. We passed a big restaurant opening on the beach, raucous with the beat of a Korean rock group.

"What an awful sound," said my friend, whose taste runs to Mozart. We toyed with cups of tea at a nearby cafe.

He understood, I think, my silence. Washington's reasoning was well known to South Korean churchmen, even if they thought it wrong. He did not really expect me to promise a political miracle.

"Feel free to call me on the phone any time," he said, gently. "Have a good trip back to Seoul."

**T**he first thing you notice riding in to Seoul from the airport is the profusion of crosses. They rise amid the television aerials of the slums, and in the center of the capital there are a half-dozen large, solid Christian churches, most of them new. There is a spurt of church building in South Korea, in city and countryside, part of an explosive growth of Christianity unequalled in Asian history since the conversion of the Philippines in the colonial era by Roman Catholic Spain.

The seeds for this harvest were sowed long ago. The Christian missionaries — mostly American, mostly Presbyterian — who came to Korea in the late 19th century discovered a receptive people eager for change. The missionaries, who made their base in Pyongyang, in the northern part of the country, implanted the faith so well that Imperial Japan, which seized Korea in 1910 and tried to remake the country in its own image, failed in its effort to uproot the Christian churches. People deferred to the Shinto faith when they had to, but sang Christian hymns in hushed voices in their homes. At the conclusion of World War II, when Japanese rule ended, there were an estimated 300,000 Christians in Korea, about 1 percent of the population. But in the years to follow, the Communist Government of Kim Il Sung in the northern half of divided Korea destroyed the Christian churches there, letting many adherents flee and executing hundreds of pastors and priests.

In the south, Christianity had sunk shallower roots. The number of converts grew, but slowly. The real surge came in the 1960's and 1970's. The Christians of Korea are overwhelmingly the

young and the city dwellers. The churches are packed on Sundays with people from all walks of life — young people, couples wheeling in their babies, and older people, too. Why this should be so is a complex question, but mainly, many Koreans feel, it has to do with the *unsettling effect* of the social transformation of South Korea in recent decades.

As late as the 1960's, I recall walks in a wintry countryside dotted with huddled villages and picturesque thatched roofs. Gen. Park Chung Hee, who ruled South Korea with an iron hand from 1961 to 1979, used to say that no one who had not lived in those villages had the right to say that the simple life was good. What people wanted, he said, were roofs that didn't need constant repairing, and running water and electricity and hard-top roads. The rash of construction that accompanied South Korea's overnight industrial revolution has provided all that — modern, spick-and-span and soulless. The traditional rural setting — the ancient trees, the poplar avenues, the massive boulders to admire — has been degraded.

For the millions who poured into the cities, and for many who stayed behind in the altered countryside, the quiescent Buddhism of Korea's agrarian age lost its appeal. Christianity, with its message of personal salvation and individual destiny, offered a surer comfort in a time of confusion and change.

It is instructive to trace the gains made by Christianity with each increase in political instability — the overthrow of liberal constitutional government by General Park in 1961; Park's murder in 1979 at the hands of his own security-police chief; the 1980 coup by the head of military intelligence, General Chun, who reinstated the police state.

"It's the political uncertainty," says Kim Young Sam, one of the 550 or so political figures banned from public life by the new leader. (His centrist New Democratic Party was among

When Vice President Bush visited Seoul in April, he said the human-rights situation had improved. Korean dissidents think the opposite.

*A soldier herds protesters at the Kwangju riots of May 1980, an incident that galvanized the church movement.*

those outlawed in 1980.) "It's fear, it's a sense that the morrow may bring disasters." And it is the stand in the face of these uncertainties that has been taken by the leading Christian sects, a position enunciated by, among others, Stephen Cardinal Kim Sou Hwan, the head of the Korean Roman Catholic Church. With Parliament and the press silenced by Chun's tightening of the screws, said the Cardinal last spring, "it is the job of us priests to show compassion to people in distress" — in effect, to accept the role of the country's only remaining organized opposition.

Not that all of Korea's many Christian sects are hostile to the Chun regime. The Roman Catholics, who claim 1.5 million adherents, are probably the most critical. The Presbyterians, who number close to five million, are divided into politically active sects and others that are apolitical or even pro-Chun. The same may be said of the Methodists, with some 800,000 faithful, and the Baptists, with some 300,000. Then there is a variety of other sects, including the Holiness Church, the Pentecostals, the Church of Christ, the Nazarenes, the Salvation Army, the Seventh-day Adventists, the Anglicans and the Lutherans, that cover the spectrum from political activism to fundamentalism and Bible beating. (The Unification Church of the Rev. Sun Myung Moon, so active in the United States, is hardly represented in Korea.)

Even those sects that agree on their opposition to the Chun regime often differ on tactics. There is no unified human-rights organization — rath-

er, an amorphous collection of pressure groups. Most of the leadership and membership of the Christian movement for political reform come from the major denominations. Theirs is a gritty creed that speaks with the stern voice of early Christianity. "Let judgment run down as waters and righteousness as a mighty stream," said seven of Korea's leading Protestant churchmen, quoting Amos 5:24, in a "Statement Against Social Injustice" last June.

Translation: Down with Chun.

□

I remember when the press in Seoul first printed pictures of Chun. That was in November 1979, after President Park's assassination and Chun's appointment as chief investigator of the crime. He was a major general at the time; he would soon promote himself to a full general's rank. The pictures leaped off the printed page: lean jowls, a hungry and taut appearance, a tenseness about the throat. Quite a guy, I thought; a born commander, to be sure.

There were a lot more pictures after that. In December, in a series of fire fights in the streets of Seoul, he placed himself in effective control of the country. In March 1980, he became head of the Korean Central Intelligence Agency, the security police. In May, he seized power as head of an army junta. In August, he wrested the office of President from a powerless civilian. A rigged election in February 1981 confirmed him in the presidency. (Continued on Page 104)



PATRICK CHAUVEAU/SYGMA

# PUTTING JURIES ON THE COUCH

**A controversial new use of psychosocial research views jurors not as free moral agents, but as organisms whose mental and emotional processes are essentially predictable.**

**By Morton Hunt**

In a United States District Court in Chicago two years ago, a 12-member jury listened for 15 weeks to dozens of witnesses and mountains of evidence in an antitrust suit brought by M.C.I. Communications Corporation against the American Telephone and Telegraph Company. The jurors then retired, deliberated for three days, and emerged to announce that they believed M.C.I. had been damaged; that they found A.T.&T.'s monopolistic practices to blame, and that they were awarding M.C.I. \$600 million. Since antitrust awards are automatically tripled for punitive purposes, the net due was \$1.8 billion — the largest antitrust judgment in history. The attorneys at Jenner & Block, M.C.I.'s Chicago law firm, were delighted — but perhaps not entirely surprised. With the help of a new breed of specialists known as "jury researchers," they had already tried the case three times in varied forms before carefully constructed mock juries and had gleaned experimental evidence as to how things would go in court.

Jury research is a fast-growing application of the psychosocial sciences. Its practitioners — a few dozen sociologists, psychologists, market researchers and others — use public-opinion surveys, in-depth interviews, computer analyses correlating jurors' backgrounds and attitudes and laboratory simulations of impending trials to help lawyers select jurors likely to favor their side, exclude those likely to be hostile to it and present their cases in ways psychologically designed to benefit from the unconscious needs and motives of the jurors.

The implications of this new use of behavioral research are significant: Jurors are not viewed as free moral agents, able to assess impartially where the truth lies, but as organisms whose emotional and mental processes are determined by "predictor variables," such as social status, education, age, sex, personality traits, ethnic origins and religion. Lawyers, of course, have always tried to guess how these factors would influence jurors, but if the behavioral-science approach is valid, it raises questions about our most cherished beliefs concerning the freedom of choice, the nature of reasoning and the quality of justice dispensed by jury trials.

In the M.C.I. trial, Jenner & Block had hired Leo J. Shapiro and Associates, a sizable Chicago market-research firm. Shapiro, a graying, leonine sociologist, had members of his staff conduct a survey in the Chicago areas from which prospective jurors would be drawn. Through both telephone and face-to-face interviews, the researchers learned which predictor variables correlated with a tendency to side with the underdog M.C.I. and which variables coincided with a slant toward A.T.&T.

Shapiro's team then recruited three mock juries of eight, each group being a measured mix of persons likely to favor one litigant or the other. The pseudojuries met, one per evening, in Shapiro's headquarters to hear a Jenner & Block lawyer present a 45-minute version of M.C.I.'s case. Next, an-

Morton Hunt, whose most recent book is "The Universe Within," writes frequently about the behavioral sciences.



SUZANNE DECHILLO

"Lawyers want to pick a jury that favors their side — and jury research gives them a rational way of going about it," says Roger Seasonwein, who runs a market-research firm in New Rochelle.

Π = PLAINTIFF  
 Δ = DEFENSE

Π JOHNSON  
 Π KELLY

Π H

JURY

Using statistical and computer techniques, Donald Vinson, the head of a jury-research firm in Los Angeles, develops a "social-influence map" to determine how jurors will react to one another and to the defendants.



# KOREA

Continued from Page 69

He proclaimed a new republic, bringing civilians back into the Government, but this was largely window dressing, leaving all real power in

military hands.

His August coup disappointed many people at the United States Embassy and within the Christian community

whom he had consulted behind the scenes, talking of the need for democracy, for a role for the churches in public life. Yet, however devious Chun may have been in his tactics, he was true to his upbringing and his beliefs.

Chun belonged to an elite group in the armed forces, the first class to get

a full education at the Korean Military Academy. The previous classes had been cut short by the Korean War; the officers had had little chance to get to know one another before being ploughed under in battle. Chun's generation remained in the academy until the mid-1950's, getting to know each other exceedingly well. They are, today, the glue that holds the Government together.

Chun came to power with the ideals of his military peers. These had more to do with disgust with corruption, a passion for purity in public life, than with any experience of civilian government. Chun wanted to clean up shop. This he did by firing about 50 senior generals who had allegedly bought their promotions with cash, and by carrying out a similar purge in the security police, (renamed the Agency for National Security Planning in an attempt to shed some of the K.C.I.A.'s sinister reputation). He followed up with a vaguely articulated moral-reform drive, promoting it as a grand national task "attempted for the first time in our 5,000-year history."

Purity meant arresting his actual and potential political rivals; this he proceeded to do. His crucial error came in May 1980 with the arrest of his most formidable opponent, the veteran opposition leader Kim Dae Jung. To ram the message home to Kim's followers, he sent some 10,000 paratroopers to Kim's political base, the city of Kwangju, with orders to crack down at the slightest sign of troublemaking. According to Americans on the spot, including some veteran missionaries, these special forces overreacted in the face of minor student demonstrations. A third of Kwangju's population of 800,000 poured out into the streets in protest, chanting Kim's name.

The killing began. No one knows how many died in the nine days of the popular uprising. The Government said 189; local dissidents said about 2,000. The second figure is regarded by most knowledgeable people in Seoul as closer to the mark.

Never in the 20th century had Koreans known anything like this — the suppression of political grievance with murderous unrestraint. Nothing that bad had been remembered during the Japanese occupation. Kwangju became the albatross around Chun's neck. Whereas General Park had come to power without bloodshed, Chun arrived at the presidency with the reputation of "the butcher of Kwangju."

It was against this background — the nation stunned by Kwangju, the once-vigorous democratic institutions atrophied, the security police and the even more frightening military intelligence serving as Chun's principal instruments — that the Christian churches moved to center stage.

□

The churches had been barely active politically before 1972. For



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Korean Christianity has grown mostly in urban areas, such as this workers district of Seoul.

months after Kwangju, the Christian leaders were silent, even when Kim Dae Jung, a Roman Catholic, was tried before a military court on charges of inspiring the Kwangju uprising (while under detention in Seoul, 200 miles away) and conspiring to overthrow the Government on North Korea's behalf. Twenty-three others, including Christian clergymen, students, professors and writers, were tried with him on similar charges. Kim testified that he had been stripped naked before his interrogators; his co-defendants said in court that they had been badly beaten. An indictment apparently based on forced confessions secured the convictions of the 24 defendants. Kim was sentenced to death; the others received terms from three years to life imprisonment.

In the end, Kim was not hanged. General Chun spared his life, in a political deal with Washington, in exchange for a prestigious visit to the White House as President Reagan's first foreign guest. Kim is serving a 20-year sentence in a prison outside Seoul.

As Chun's rule was consolidated, allegations of torture became common. Still the churches were silent. Harsh as the Park regime had been, a core of some 2,000 dissidents, including many priests, had often raised its voice in the cause of human rights. Was this tiny elite finally rendered mute?

Toward the end of 1981, the churches began to issue state-

ments protesting what they described as growing abuses of human rights. With time, the scope of the statements broadened; the churches became the principal forum for opposition to the regime. A letter to Chun signed by the heads of a dozen major Protestant sects earlier this year protested the torture of political prisoners, citing names and details of the methods used. What the churchmen feared was that Chun was leading the country to disaster, a fear that was clearly reflected in the "Statement on Social Injustice" of last June 3.

Charging that South Korea was "facing a tragic situation unprecedented in recent history," the statement asked for an official inquiry into a billion-dollar financial scandal: Some of Chun's relatives were implicated in money-market manipulation to obtain funds for the ruling party. The statement also demanded an end to the pillorying of the churches in the Government-controlled press, and it reiterated concern over Kwangju, calling for the release of students arrested after prayer meetings held there in May to mark the incident's second anniversary. Similar pronouncements come out almost every month now. They are rarely published, but circulate around the country, primarily among Christians — a Korean form of *samizdat*.

Last March, there occurred a violent incident that highlighted another aspect of the political struggle — growing

anti-Americanism in Korean intellectual circles, fed by the conviction that Chun could not survive in power without American support. An American cultural center in Pusan was set on fire. The ground floor was gutted. A student who was trapped in the library died.

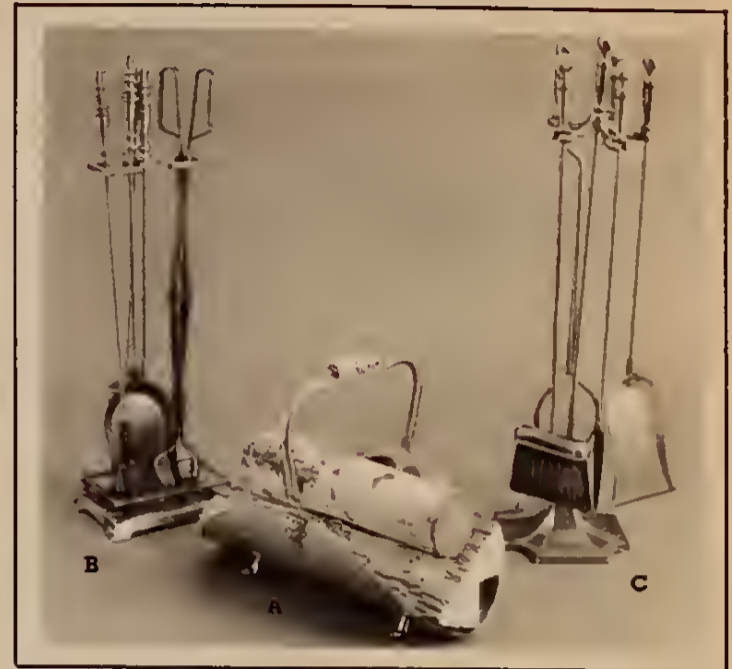
This outburst of fury against the United States was a bitter blow to resident Americans, who had come to know South Korea as the most anti-Communist, most pro-American nation in Asia. To this day, the anger coexists with strong affection for America in the nation at large.

The incident provided the authorities with ammunition for a counterattack against the church movement. Concentrating on the Roman Catholics, an inspired press campaign portrayed their church, by innuendo, as a subversive organization in league with North Korea. Television programs used diagrams of a giant tree (the score of students and other activists who were accused of having plotted the Pusan arson) with its roots in soil labeled "Catholic Church." The Rev. Choi Ki Shik, a Roman Catholic priest in the rural district of Wonju, outside Seoul, was arrested and tried for sheltering three of the students sought as leaders of the Pusan attack.

One of these, Moon Pu Shik, was accused of having led eight other students in setting fire to the building, a charge he admitted at his subsequent trial. But Father Choi's con-

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duct in the case was defended by his church. Bishop Daniel Chi Hak Song, who was in charge of the priest's diocese, said that initially Father Choi did not know why Moon was in hiding; when he found out, he persuaded the young man to surrender to the law and arranged the transfer. "Could a priest do more?" the bishop asked.

The case of another of the students, Kim Hyon Jang, was admittedly more difficult. Father Choi had sheltered him for more than a year after the Kwangju incident, although he knew the student had played an active part in that demonstration and was among the hundreds of people being sought by police. Yet, in this instance,

too, the church said the priest had acted "according to his conscience," having good reason to fear that Kim would be tortured and sentenced to death if denounced to the police.

In the end, Kim surrendered in exchange for a promise of lenient treatment. He was charged with having masterminded the Pusan arson from

his place of hiding, a charge that he denied at his trial and that Bishop Chi and other churchmen denounced as a fabrication.

The two students were tried in Pusan together. Moon testified that he had been subjected to "water torture" — pumping the stomach full of water and then kicking it, a technique that can cause severe internal injuries while leaving no outward trace. Both defendants were sentenced to death. The third student in the case also surrendered, and was sentenced to life. The sentences are being appealed.

As for Father Choi, he is appealing a three-year sentence for harboring criminals.

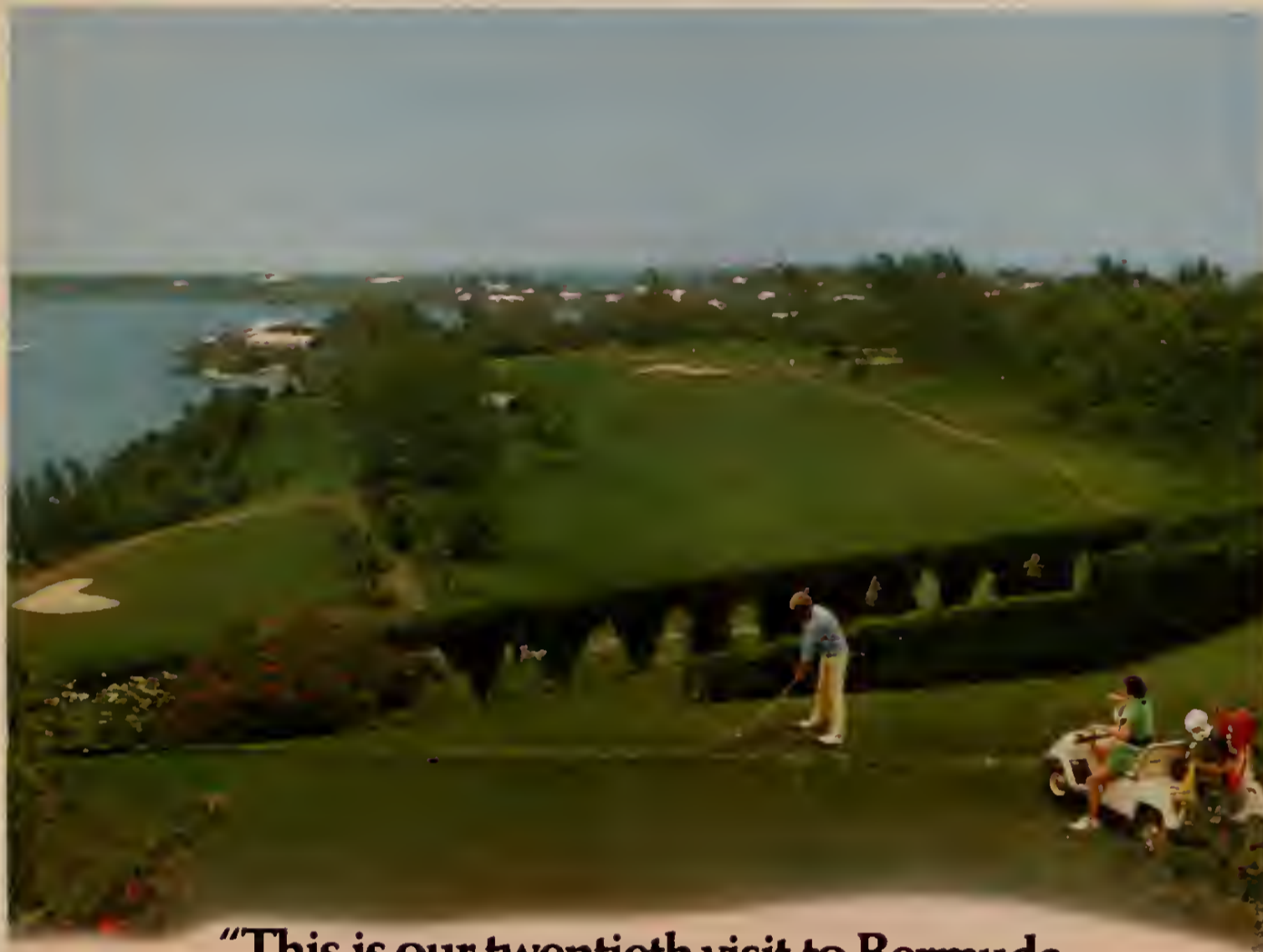
Having scored its points against the Catholics, the Government launched an attack against the Protestants, principally those "interfering" in labor matters.

A tough new Korean labor law has crushed the Korean labor movement. According to church activists, there is only one small labor union left that may be regarded as independent, with freely elected officials. All other labor organizations are under the domination of the state or the big corporations.

The authorities take the opposite view: that Protestant activity among the workers is Communist inspired. Their chief target has been the Rev. In Myung Jin, who heads the Seoul branch of the Urban Industrial Mission, a church group that seeks to inform workers of their rights. In told me last June that "anti-American feeling is widespread among workers" because of American support for Chun.

Church leaders do not, on the whole, share this anti-American sentiment, although some whom I talked to, such as In, seem to be given to socialist catchwords and to a view of multinational corporations in Korea as exploiters by definition. What they do share is a feeling that, basically, Americans don't much care what happens in South Korea provided there is "stability," and they are frustrated by their inability to persuade Washington of their view that the surface stability of the Chun dictatorship will remain brittle and untrustworthy unless reformed and democratized under American pressure.

When Vice President George Bush visited Seoul last April, he said the human-rights situation in the country was better than it had been 10 years previously. Most Korean dissidents think the opposite. As they describe it, Parliament is more shackled than ever, the press and the labor unions are under still tighter controls, the level of violence in the prisons has sharply increased, at least 400 known political prisoners are being held in wretched conditions, and the security police have never been so massively deployed. One leading priest told me that in the "seditious books" affair — when 16 members of a reading circle were detained on charges of reading



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AP  
Opposition party leader Kim Dae Jung before his arrest in 1980.

banned literature, including a book by the distinguished British historian E. H. Carr — the suspects underwent both water torture and the practice known as "barbecued chicken," in which a stick is thrust between a kneeling prisoner's knees and twisted.

Secretary of Defense Caspar W. Weinberger, on a visit to Seoul last March, cited the release of some 9,000 "political prisoners" as evidence of progress on human rights. The Secretary was mistaken; the figure he used refers to the number of common criminals amnestied by Chun. Fewer than 50 political prisoners have been released from prison since the general took power, according to a recent count by church organizations (though the actual number may be a little higher, since some unidentified persons may have also been freed).

□

What hope the Christian leaders retain for a change in American attitudes stems from the support they have been receiving from church groups in the United States. Representatives of American Roman Catholic and Protestant organizations visited South Korea as observers during the trial of Kim Dae Jung, as an expression of American concern. Funds to help the Christians with their work come from the United States and from West Germany. A newsletter intended to

keep members of Congress informed on the human-rights situation in South Korea is put out by the North American Coalition for Human Rights in Korea, an American church group in Washington.

The Government's biggest mistake, in the Korean churchmen's view, has been to equate all protest with Communism. "What an error!" exclaimed Bishop Chi when I called on him. "In North Korea, 70 Catholic priests were killed by the Communists, and three bishops. Six of my relatives were killed by them. How can we help the Communists — how can we possibly be confused with them?" The Christians' long-range hope is that the distinction between Communist subversion and legitimate protest will be impressed on the United States Congress and American public opinion by their church friends in the United States, and that a shift in American policy will follow.

How realistic is that hope?

In Washington, policy toward South Korea has been dominated for years by a cardinal discovery by the intelligence agencies: Some time in the late 1960's, the North Koreans began a major military buildup. The analysis of both Democratic and Republican Administrations has been that Kim Il Sung, now 70, is serious about his ambition to reunify Korea in his lifetime, using force if necessary. With 1.3 million Koreans under

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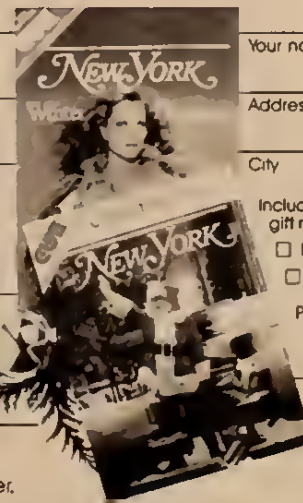
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The Christian militants dispute the view that the liberalization of South Korea would threaten the country's defenses against the danger of an attack from the North. On the contrary, they claim, a government based on popular support would strengthen the country.

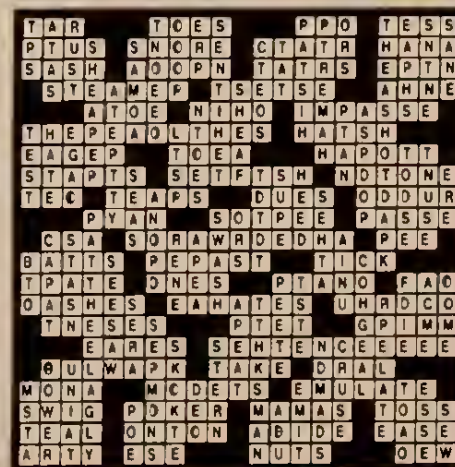
arms on both sides of the 38th parallel, one of the tensest borders in the world, Korea is one of those strategic crossroads of superpower interests where a conflagration could break out at any time. President Carter's short-lived plan, at the outset of his Administration, to withdraw American troops from South Korea went against strong advice from the Defense Department and some other Government agencies.

In this geopolitical — and, for Koreans, unhappy — context, do not the church people, whatever their intentions, serve as a destabilizing influence? Chun's top aide, Hahn Pyong Choon, makes this point forcefully in talking to Americans. "We are in a state of quasi war," he says, "whether we like it or not." That being so — with the Northerners no farther from Seoul than Dulles International Airport is from downtown Washington — it is mud-

dle-headed, the Government argues, to demand of South Korea a degree of tolerance for domestic opposition comparable to the democratic ways of the United States.

Many Americans in this part of the world — military personnel and diplomats and businessmen — share this outlook: General Wickham was not alone in feeling that South Korea is not quite safe for democracy for now. Besides, they say, things in South Korea aren't all that bad. Only a tiny minority of the population is directly affected by the harsher aspects of Chun's rule. The newspapers still come out, even if they have to carry Chun's picture on the front page almost every day, and sometimes they contain devastating stuff about the regime — about the financial scandal, for example. There are still labor unions, at least in the pro forma sense, and still some consultation between

### Solutions to Last Week's Puzzles



(NOEL) COWARD: POMP AND CIRCUMSTANCE — The thought that immediately the last breath has left my body I shall be transported lock, stock, and barrel onto some nameless celestial plane . . . among a crowd of old chums whom I haven't thought of for years fills me with dismay.

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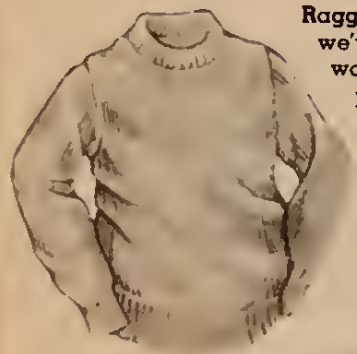


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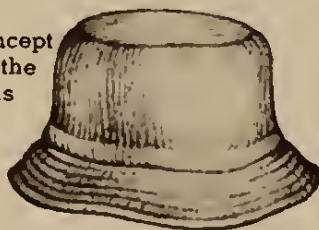
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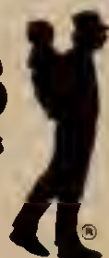
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KAKU KURITA

The Rev. Huh Byong Sup heads a mission in the Seoul slums.

them and management. These freedoms, however attenuated, don't begin to exist in North Korea, where people must parrot the grotesque praises of the Great Leader at mammoth parades, and where bookstores contain mainly works by or about him.

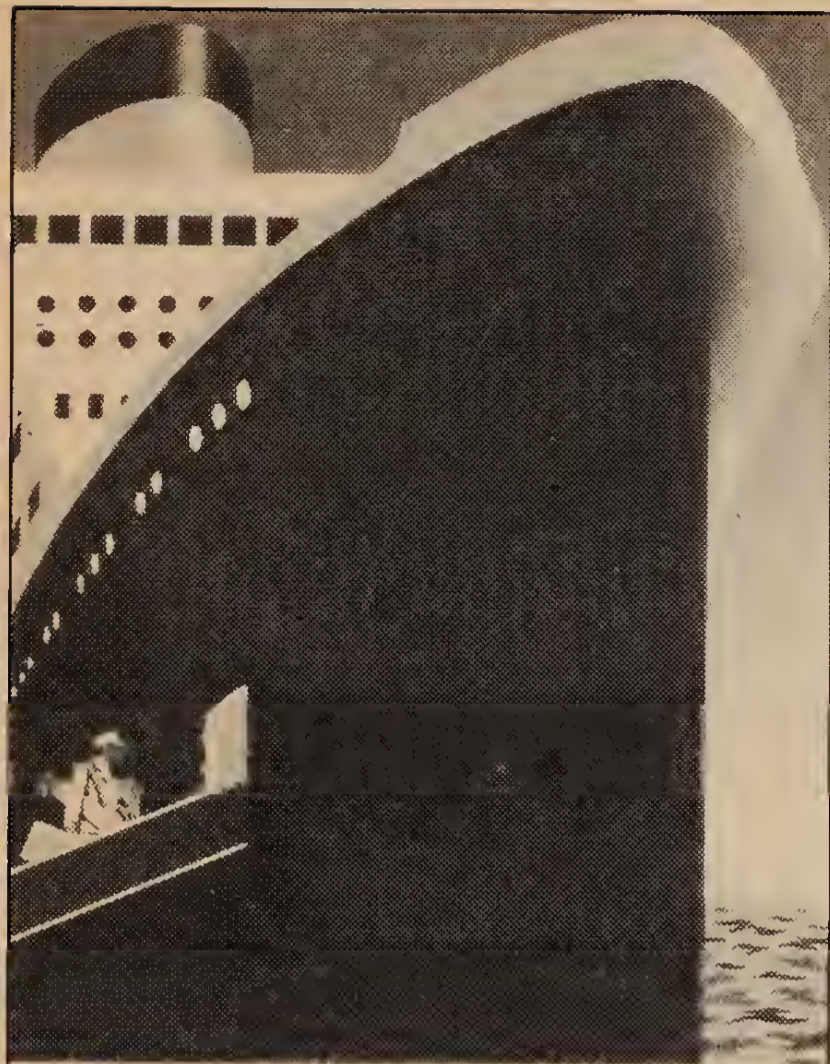
The Christian militants don't deny any of this. They would be the first, they say, to fall victim to Kim Il Sung's death squads if the North Korean Army were to make a second attempt to overrun the South. What they argue is that the danger of an invasion has been exaggerated, given the realities of the power balance both locally and globally and the undoubted opposition of China, a potent influence, to a war that would threaten Peking's delicate relations with Washington. And what they dispute is the view that the liberalization of South Korean society would threaten the country's defense potential if an invasion did take place. On the contrary, they claim, a government based on popular support would strengthen the country against the Communist danger and make invasion an even less inviting option for Kim Il Sung.

After Kim Dae Jung was sentenced, the wives of his co-

defendants sent a letter to President Reagan. "We hope," they wrote, "that you do not underestimate the Korean people's ability for establishing a democracy. We hope that your policy is not based upon the mistaken notion that only military leaders can rule our country. We firmly believe that our people have the ability to establish a democratic system, and we have enough leadership to carry out this task."

These, then, are the two conflicting views of South Korea — (1) that the time is not ripe for expanding democratic institutions in that country, and the United States has no choice but to back Chun or any other strong figure capable of staying in office and retaining the army's loyalty, and (2) that the South Korean people are capable of returning to the democratic path on which they started, under the American aegis, 35 years ago, and those of their leaders who cite the threat from the North do it to justify their repressive rule to the United States.

There is an added complication. Chun himself appears to have lost some ground among his colleagues, as well as among the people. The talk in Seoul is that his position has been damaged by the



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family financial scandal, by his purges of government, business and the press, and by other instances of inept and arbitrary behavior. It was startling to see him when he received Vice President Bush in the Blue House, the presidential residence, in April — no longer taut like a charging tiger but shrunken somehow, much older-looking, ill at ease.

"He has lost the mandate of heaven," a Korean friend told me, referring to the Confucian concept of divine sanction conferred on a ruler, and withdrawn when he is seen to lack authority or to have made irreparable mistakes. The paradox is that the less firm Chun's control of the country, the more strongly the United States may be impelled to support him, lest any sign of withdrawing support weaken him still further — the cycle that operated in General Park's downfall in 1979.

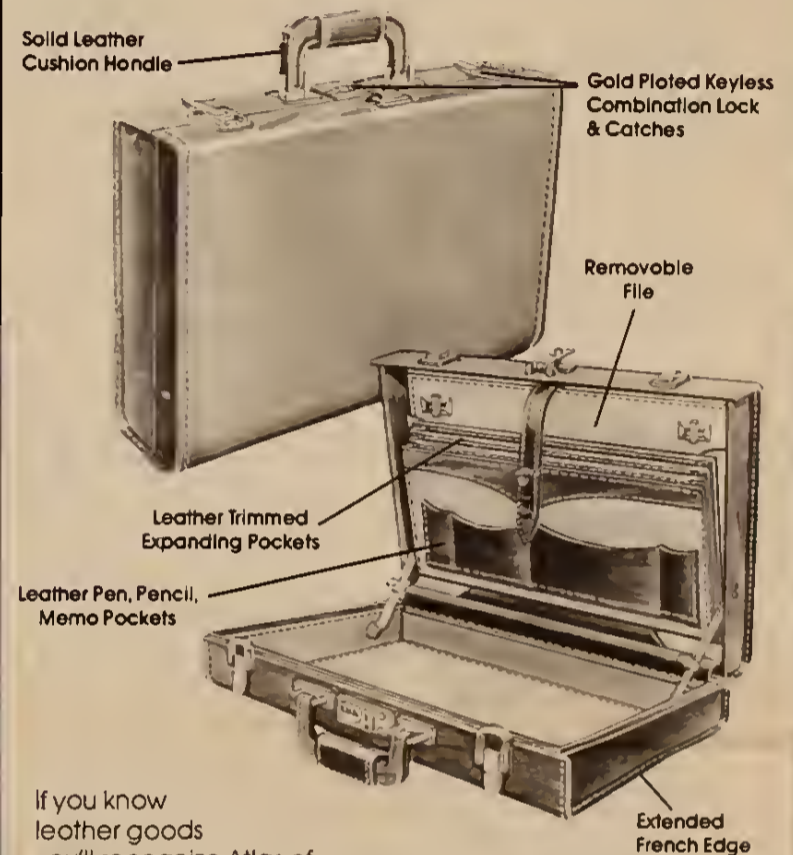
There is no knowing how things will develop. Despite the bad blood between them, Chun and the churches share an intense nationalism and a sincere concern for the future of the country. If they were to resume the talks they had on the eve of Chun's seizure of the presidency, the domestic situation could be transformed. Yet there is little trust left between them, particularly after Kwangju.

To the Christian activists, the fundamental question is the one that my friend Choi Soong Mook, in his indirect fashion, tried to put to me during our walk on the beach at Pusan: Can't the United States take the situation in hand? It may be too much to expect the Americans to re-fashion another country in the democratic mold — particularly since their last effort in that direction came to such a tragic end in Vietnam. But that is the compliment these Christians pay the nation from which their religion came a hundred years ago.

And if reasons of state prevail in Washington — if the situation in South Korea is deemed too delicate to be endangered by considerations of human rights — what will the dissidents do? Carry on, they say. "The church thrives under persecution," Cardinal Kim declares. "It is the Government that is losing this fight." ■

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**By G. Y. Dryansky**

For John Gianelli, a quiet Californian and a former New York Knick now playing for an Italian club, Billy Milan, the evening's playing conditions in Bologna are what he has more or less become accustomed to after three years of Italian basketball. A sputtering, derisive rain of 50-lira coins is falling on the court — launched by worthies in furs and the normal run of fans, all in an exalted state of animosity. They have filled the 8,000 seats and are making more noise than is made by 20,000 New York spectators. At least five out of six of them are here for every home game throughout the eight-month season.

The fans who have come from Milan along with Gianelli and his Italian teammates are doing their best to

*G. Y. Dryansky is an American writer living in Paris.*

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### 1981 Church Statistics

The Church Statistics offered here are of two kinds. The longer list of some 61 denominations is comprised of the figures sent by each denomination to the Ministry of Culture and Information, and was compiled early in 1981. The second and shorter list is comprised of figures sent to the CLS in response to our request for more recent data. The former list is more exhaustive; the latter, more recent. The number before each denomination on the second list (for example, #51, Anglican Church), corresponds to the same number on the first list. No attempt has been made to translate the Korean titles of the various denominations on the longer list, but almost all the major titles are included in the second list.

#	Denomination	# Church	Work-ers	Member-ship
장 로 교 PRESBYTERIAN				
1,155,548	1 대한 예수교 장로회 (통합)	3,691	4,370	1,087,192
	2 대한 예수교 장로회 (합동주류)	3,314	4,229	1,298,285
	3 대한 예수교 장로회 (합동비주류)	1,418	2,617	722,352
255,012	4 한국 기독교 장로회	875	960	230,280
238,175	5 대한 예수교 장로회 (고신)	685	717	210,518
	6 대한 예수교 장로회 (반고소고려측)	99	168	25,184
	7 대한 예수교 장로회 (고신법등)	120	167	23,989
	8 대한 예수교 장로회 (대신)	318	969	92,459
	9 대한 예수교 장로회 (호현)	126	197	52,051
	10 대한 예수교 장로회 (호현총회)	116	188	16,308
	11 대한 예수교 장로회 (총회장신)	95	170	22,687

#	Denomination	# Church	Work-ers	Member-ship
12	대한 예수교 장로회 (장신총회)	55	83	9,730
13	대한 예수교 장로회 (개혁총회)	177	140	26,334
14	대한 예수교 장로회 (총합)	316	1,041	43,467
15	대한 예수교 장로회 (결신측)	70	98	24,396
16	대한 예수교 장로회 (합동진리)	81	86	22,584
17	대한 예수교 장로회 (재건교회총회)	101	89	17,977
18	대한 예수교 장로회 (환원총회)	15	32	1,910
19	대한 예수교 장로회 (총연)	76	140	9,167
20	대한 예수교 장로회 (순장)	16	42	8,849
21	대한 예수교 장로회 (모코스공의회)	16	44	5,701
22	대한 예수교 장로회 (연합)	191	392	88,388
23	대한 예수교 장로회 (중앙)	12	73	28,651

≡	Denomination	≡ Chur- ch	Work- ers	Member- ship
24	대한 예수교 장로회 (독노회)	43	71	8,045
25	대한 예수교 성경장노회	31	38	2,352
26	대한 기독교회	31	38	7,103
27	예수교 근본주의 교회총회	52	73	9,060
28	한국기독교회 연립총회	42	54	4,158
29	대한 예수교 복음선교협의회총회	25	34	2,960
Total Presbyterian		12,270	17,613	3,999,137
감리교 METHODIST				
30	기독교 대한 감리회	2,492	2,834	721,155
31	예수교 미하 감리회 (ICCC 가입)	130	259	59,387
32	예수교 대한 장로회 (ICCC 탈퇴)	121	282	22,011
33	예수교 대한 장로회 (ICCC 탈퇴)	50	89	7,104
Total Methodist		2,793	3,461	819,725

≡	Denomination	≡ Chur- ch	Work- ers	Member- ship
성결교 HOLINESS				
34	기독교 대한 성결교회	1,080	1,346	381,379
35	예수교 대한 성결교회	148	260	47,719
36	예수교 대한 성결교회 (혁신)	75	107	23,520
Total Holiness		1,303	1,713	452,618
침례교 BAPTIST				
37	기독교 한국 침례회	832	968	253,529
38	성서 침례교회	83	160	38,342
39	대한 기독교 침례회	24	30	12,760
40	대한 선교 침례회 연합회	26	31	2,353
Total Baptist		965	1,189	306,984
오순절교 PENTECOSTAL				
41	기독교 대한 하나님의성회	395	619	278,124

#	Denomination	# Church	Work-ers	Member-ship
42	대한예수교 오순절성결회	328	591	87,094
43	국제순복음교단 한국총회	53	119	29,815
44	기독교한국 하나님의교회	78	90	15,571
45	기독교한국성서 하나님의교회본부	55	106	22,283
46	대한예수교 오순절교회총회	30	34	5,104
47	한국연합회 오순절교회	22	26	2,566
	Total Pentecostal	961	1,585	140,557
그리스도의교 CHURCHES OF CHRIST				
48	그리스도의교회 교역자협의회	69	89	10,100
49	그리스도의교회 협의회	140	180	27,288
	Total Churches of Christ	209	269	37,388
안식교 SEVENTH-DAY ADVENTIST				
50	제7일안식일예수 재림교회한국연합회	632	236	66,090

#	Denomination	# Church	Work-ers	Member-ship
51	대한예수교회 한국총회	22	19	2,112
	Total Seventh-Day Adventist	654	255	68,201
52	Salvation Army	173	393	88,222
53	Church of the Nazarene	148	156	75,191
54	Anglican Church	66	81	45,284
55	Lutheran Church in Korea	10	18	2,992
기타교단 OTHER CHURCHES				
56	기독교대한복음교회	21	30	5,480
57	예수교회공의회	36	55	4,593
58	한국기독교복음성회	10	13	1,064
59	예수교대한 웨슬리회총회	10	14	1,371
60	중화기독교회	7	7	373
61	퀘이커교종교친우회	1		20
	Total Others (includes from #52 to #61)	19,637	26,852	224,590

#	Denomination	# Chur- ch	Work- ers	Member- ship
	Grand Total:			
	Presbyterian	12,270	17,613	3,999,137
	Methodist	2,793	3,461	819,725
	Holiness	1,303	1,713	452,618
	Baptist	965	1,189	306,984
	Pentecostal	961	1,585	440,557
	Churches of Christ	209	269	37,388
	Seventh Day Adventist	651	255	68,202
	Others	482	767	224,590
	TOTAL	19,637	26,852	6,349,201

#	Denomination	# Chur- ch	Work- ers	Member- ship
51	Anglican Church	73	56	50,000
41	Assemblies of God			
37	Baptist	730	782	199,483
38	Bible Baptist	90	110	20,000
	Church of God	38	45	7,058
	Christians in Action	3	2	100
	Foursquare Gospel	11	18	1,600
35	Holiness	91	128	23,462
	Independent Baptist Mission	1	2	75
	Korean Bible Mission	10	10	2,500
34	Korean Evangelical	1,179	1,189	413,822
55	Lutheran	11	11	1,790
30	Methodist	2,313	2,830	646,840
53	Nazarene	143	160	40,000
1	Presbyterian (Tong Hap)	4,045	4,808	1,155,518
2	Presbyterian (Hap Tong)	3,616	4,413	1,118,915

#	Denomination	# Church	Workers	Membership
5	Presbyterian (Koshin)	703	966	238,175
4	Presbyterian (PROK)	892	1,214	255,032
11	Presbyterian (Chang Shin)	70	85	13,520
52	Salvation Army	166	517	69,625
50	Seventh Day Adventist	314	1,460	46,921
47	United Pentecostal	22	24	3,000

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*Eileen and  
 her Mother*

Dear Friends:

This month marks the twenty-fifth anniversary of Sam's arrival in Korea as a missionary of the United Presbyterian Church, U.S.A. He had been here before, since this is the land of his birth. But when he returned in 1955 after being deported from Communist China, twenty years had passed since he had last seen it. And Korea had been chopped in two and devastated by two tragic wars.

The changes during these past 25 years in both country and church are staggering. Looking back, first to 1955 and then another 25 years to 1930 when Sam was still a school boy in North Korea, here are some figures on church and population growth:

No. &	Population	Protestants	Catholics	All Christians	% Christian
1930 <i>South</i>	20,438,108	306,000	109,000	415,000	2%
1955 <i>South</i>	21,502,386	934,000	183,000	1,117,000	5%
1980 <i>South</i>	38,000,000	5,294,000	1,144,000	6,438,000	17-18%
	<i>40,000,000</i>	<i>8,500,000</i>	<i>1,700,000</i>	<i>10,200,000</i>	<i>25% %</i>

A Gallup poll in August of this year reports the total number of Christians in South Korea as even higher than the above chart. 18.8% of the people of this country claim to be Christians, it says. And their poll sampling did not include anyone under 20 years of age. However, it may have included the Christian fringe and cult followers. But the percentage of Christians in Korea is higher among young people than in the older age brackets, so we think the figures above are not inflated.

Of course, rapid growth is not an infallible sign of health either in the human body or in the church. Cancer cells grow too. But if there is no growth in the church, surely it is a signal of something wrong. And so we both rejoice and tremble at what is happening here and pray that God will be able to bring to completion the work He has begun.

Furthermore, before we become too complacent about Christian growth in Korea, we must observe that it has been very uneven. Seoul, the capital city, is about 25% Christian and has over 3000 churches for a population of 8,000,000 people. The next three largest cities, Pusan, Taegu and Kwangju, are said to be about 15% Christian. But the rural areas are only 5% Christian. One entire province (Kangwon) is only 2.7% Christian. There are probably about 100,000 villages in rural Korea made up of clusters of houses; some have no more than 10 houses to a village and some have more than 100. Perhaps as few as 6000 of these villages have worshipping communities among them.

The picture is not all dark in the rural areas, though. Just three weeks ago we went back to Andong two hundred miles southeast of Seoul where we had spent three years from 1957 through 1959. There were then just over 200 churches in the Presbytery. Sam and his faithful co-worker, Elder Kim Tong-Sook, tried to visit each at least once a year. Most of them had no ordained pastor, so one of Sam's tasks was to examine candidates for baptism and administer the sacraments as well as preach and encourage the lay leaders. We also visited many un-churched villages trying to plant the seed of the Gospel. Imagine our joy last month to be called back for the dedication service of a new church in the village of Ui-dong, which we had first visited over twenty years ago. Our old partner, Elder Kim and his wife, spent all last year living, praying and working in that village. Now there are 70 adult believers and 100 children gathering regularly for worship, instruction and witness. Many came from miles around that day for a joyous celebration of dedication of the new building. This was the fifth new church that Elder Kim has founded in an unchurched village in the last 20 years.

*25 Years in Korea*



*The Oldest Church  
 Cross in Korea*



Meanwhile, back at the Presbyterian seminary in Seoul, we are working at the task of training both ordained and unordained men and women leaders for just such churches as this. The seminary is literally bursting its seams. Last February's graduating class numbered 256. The new year began in March with the admission of 350 new students chosen from an unusually large number of high-quality applicants. That means we now have a student body of about 1100 or more flooding onto a campus built for 300. The seminary's focus is on preparing Korean leadership for the fast-growing million-member Tonghap Presbyterian Church. We have been happy to welcome a young couple, David and Sue Hudson, from Princeton Seminary, as missionary interns on the faculty this year, teaching courses in English.



*The Hudsons*

ACTS has grown remarkably from six students six years ago to over 180 today. Our greatest joy is the core enrolment of 23 selected Asian and African students from outside Korea; ten different countries and as many different denominations, from Syrian Orthodox to Japanese Baptist. But the most rapid recent growth has been from Koreans interested in Asian missions entering post-seminary graduate programs. ACTS is international and interdenominational and operates primarily at the post-seminary level. A number of Korean denominations participate in it including Methodist, Baptist, Pentecostal and at least five Presbyterian bodies. There is need for both the denominational seminaries and ACTS to work cooperatively and supportively.

Sam has been increasingly emphasizing in recent years the urgency and responsibility of Korean Christians in world evangelization, particularly in Asia. He was, therefore, greatly pleased when the Tonghap Presbyterian Church set as a goal by 1984 the sending of nine new missionary families beyond their own national borders. That will increase the total number of foreign missionaries from 21 to 30. It will be a fitting way to celebrate the centenary of Protestant missions in this country.

Eileen has found special satisfaction in her work with the Bible Club Movement. This fall a pilot project for a significant new thrust in that work has begun. Bible Clubs have followed a school-type course, starting with youngsters who work all day or who for any reason are left out of the expensive government middle and high schools. But now the time seems right to launch into a more distinctly "Club-type" effort. We have opened the first of these at the West Gate detention center for delinquent youth. We are also thankful for a new scholarship fund to help selected young factory workers in night Bible Clubs.

This has been a year of shocks, tensions, suffering and testing for the people of Korea. Christians here face many perplexing decisions. God's people are called to be both a part of their own culture and society and also an authentic counter-cultural witness -- a kind of audio-visual aid to the understanding of the coming Kingdom of God. Pray for Korea's Christians and for us; that we may together both proclaim the King and demonstrate the Kingdom.

Sincerely yours,

*Eileen and Sam*

Eileen and Sam Moffett



*Sekiko Otake  
From Japan*



*Maleachi from Indonesia,  
Vang Lue from Laos*

Seoul Union Church  
Aug. 12, 1984



S Moffett

THE WESTIN CHOSUN

"What Is The Church For" Seoul

It feels good to ~~be back here~~ be back home again. Eileen and I were married in Seoul. My father and mother were married in Seoul - in fact they spent the first days of their honeymoon night in this Hotel - the Chosun, when it was the brightest jewel in <sup>a whole</sup> the string of traveler's hostels along the ~~old~~ Trans-Siberian Railway, ~~the~~ offering the most luxurious service of any point between Tokyo and Moscow.

~~And what better place to attend church this centennial year, celebrating~~  
There have been some changes since then. When my father <sup>first</sup> came to Seoul in January, 1890 - Seoul had a population of only about 125,000 people. Today it has, ~~it seemed to me, almost that many churches. Not not quite. Only between 4 and 5,000 churches, I am told, in Seoul today.~~ ~~But~~ 9 1/2 million people - not 125,000. The whole city has changed. Alley - sesame seed oil, dried persimmons, peanuts in the <sup>fruit</sup> ships. ~~But~~ the little roadside stalls were gone - the shops were selling Apple computers.

It also feels good to be in Seoul Union Church. ~~But~~ what better place to attend church, this

centennial year - to celebrate 100 years of Protestant missions - than Seoul Union Church. ~~Most~~ ~~Many~~ people don't realize that this is the oldest <sup>organized</sup> ~~uninterrupted~~ Protestant congregation in Korea - tracing its origins to the first <sup>regular</sup> ~~meeting~~ Sunday services which the ~~first~~ missionaries began holding, at the invitation of the American ambassador - at the legation, before there were any Korean <sup>Protestant</sup> churches in Seoul. More than 4-5,000.

But I want to talk about a more important question than where to go to church - or how many churches there are. Or which is the oldest chch. The ~~question~~ ~~I want to deal with~~ ~~this morning~~ is this: What is the Church For? ~~And my~~ ~~best~~ ~~comes~~ ~~from~~ ~~the~~ ~~account~~ ~~of~~ ~~Christ~~ ~~before~~ ~~Peter~~ ~~in~~ ~~the~~ ~~gospel~~ ~~of~~ ~~John~~ ~~John~~ ~~15:36.~~ "My Kingdom is not



(2)

THE WESTIN CHOSUN  
Seoul

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But I want to talk about a more important question than ~~that~~ where should I go to church? Or how many churches are there? Or, which is the oldest church? I question that I want to deal with is more basic than that. It is this: What is the Church For? And the text that begins a Biblical answer to that question comes from the dramatic encounter between Pilate, the imperial Roman Governor, and Jesus Christ, ~~whom~~ who Pilate thought, wanted to be King of the Jews. The answer to the question begins - but doesn't end - it begins with Jesus' answer to Pilate in John 18:36.

"My Kingdom is not of this world."

When I was in communist China, back in 1948 & 49, in the first years of the People's Democratic Republic - that was before I came back to Korea - one of the questions.

Brief Summary of the 68th  
General Assembly of the Presbyterian Church of Korea  
September 23 to 29, 1983

Elections:

Moderator	Rev. In Shik, Rim
Vice Moderator	Rev. Chong Yul, Pak
Stated Clerk	Rev. Chong In, Kim
Assistant Stated Clerk	Rev. Yong Moon, Whang
Recording Secretary	Rev. Nak Ki, Paek
Assistant Recording Secretary	Rev. Sei Jin, Son
Treasurer	Elder Jung Hon, Suh
Assistant Treasurer	Elder Doo Yun, Kim

Staff:

General Secretary	Rev. Eui Ho, Lee
Executive Secretary of Evangelism Dept.	Rev. Synn Suk, Yang
Executive Secretary of Education Dept.	Rev. Yong Gil, Maeng
Executive Secretary of Society Dept.	Elder Bong Tuck, Chung
Executive Secretary of Rural Dept.	Rev. Jae Ki Kwak
Executive Secretary of Chaplain Dept.	Rev. Tae Won, Ohn

Commissioners:

Pastors: 395	Elders: 395	Total: 790
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Some Actions:

Church Union: Adopted a statement sent to all of the churches asking that Reformation Sunday sermons be preached on the themes of peaceful reunification of the people of Korea and the reunification of the Presbyterian Churches in Korea. Also assigned the topic of Presbyterian reunification to the General Council for study and report. (A copy of this statement is attached to this summary.)

Church Structure: Due to the size of the General Assembly meetings, it was decided to establish a General Council made up of one minister and one elder from each presbytery and a number of other officials of the church. This group of approximately one hundred would have the task of debating important issues before the church and formulating proposals for decision by the General Assembly. Such matters as church unification, women's ordination, management of urban evangelization, and structural changes of the church have already been given to this new organization.

Retirement of Pastors: Presbyteries were again charged to take more seriously the matter of old age care for retiring pastors.

Continuing Education: The continuing education of pastors now in the service of the church was taken from a special committee and assigned to the Seminary.

Presbytery Lines: Several presbyteries were divided so that the approved number is now 41, up from 37.

Assistance for Prisoners of Conscience: The General Assembly voted to take an offering during its meeting for these persons and their families, rather than asking local churches to do so as had been done for the past few years.

Ordained Missionary Women: The ministerial rights and privileges are extended to ordained women missionaries, but they are not enrolled as members of presbyteries until this matter has also been decided for Korean women.

REPORTS

Statistics: The church is growing in all important areas:

	<u>1981</u>	<u>1982</u>
Churches	3,727	3,871
Ordained Pastors	2,250	2,350
Evangelists	2,744	2,813
Officers	138,921	153,021
Baptized Adults	403,923	438,733
New Adult Baptisms	54,544	57,908
Total Constituents	1,263,215	1,307,351
Sunday School Enrollment	750,987	766,020

Rural Department: 155 children of rural pastors were given tuition assistance during the year.

Education Department: 25 titles were printed during the year of books related to the church and Christian Education. Planning continues for the Centennial International Christian Education Conference for August of 1984.

Evangelism Department: Overseas missions continue to expand with <sup>78</sup> ~~64~~ Koreans from this church serving in 23 countries. New missionaries in 1983 were sent to Colombia, Bolivia, Costa Rica, West Germany, Brazil, Saudi Arabia, Japan and Jordan.

Centennial Preparations: While interdenominational events for the 100th anniversary of Protestant mission in Korea will center in August, Presbyterians are planning for a number of ceremonies and expect a number of official visitors in late September 1984. All during the year there will be various study tours showing interest in the history and life of the Korean church.

## THE CHURCH TODAY IN SOUTH KOREA

SAMUEL H. MOFFETT

Whatever basic standards one uses to measure the strength of Christianity in any country — whether evangelism and church growth as some prefer, or social action and involvement as others might choose, or better yet a combination of both — by any scale of measurement the Church today in South Korea must be ranked high among the Churches of the world.

Like the South Korean economy, the Korean Church has mounted one of the most remarkable sustained growth rates in recent history. In every decade for the last forty years the Protestant community has come close to doubling its total membership. It stood at only 370,000 in 1940. By 1950 it had risen to 600,000, in 1960 to 1,340,000, and in 1970 to 2,250,000. Now, two years short of another decade, the figure is 4,000,000 (and some claim it is nearer five million). The Church is growing at about four times the rate of growth of the population.

If a Roman Catholic Church membership of 1,100,000 is added to the Protestant statistics, the total Christian community in Korea now numbers more than five million, which is about 14% of South Korea's 36.6 million people. Government figures put the percentage of Christians even higher, at 16%, probably because they include an estimated 800,000 to a million members of semi-Christian cults like the commercialized communes of the Olive Tree Church or the Rev. Sun-Myung Moon's ominous Unification Church (the Holy Spirit Association for the Unification of World Christianity, to give it its full title) which seems to be stronger outside Korea than in it.

To appreciate the full significance of Korean church growth these figures must be set against similar statistics from elsewhere in Asia. Bangladesh is roughly 0.25% Christian, Thailand 0.5%, Japan 1%, Pakistan 1.4%, Indonesia 2.5%, India 3%, Burma 3.5%, Taiwan and Malaysia 4%, Sri Lanka 7.3%. Compared with these, Korea's 14% stands out like a light on the edge of a shadowed continent. Only the Philippines with its large Roman Catholic majority outstrips Korea in ratio of Christians to the general popul-

ation. In Asia as a whole the proportion is only 3%. But the visitor to Seoul, the Korean capital, cannot fail to be impressed by the visible, physical presence of Christians everywhere. He will rarely be out of sight of a cross or steeple. Seoul is said to have 2000 Protestant churches.

## MISSIONARY STRATEGIES

No one factor can explain this rapid rise of Christianity on a continent which is still the least Christian continent in the world. Some of the reasons, of course, are non-theological, such as the openness of the Korean temperament, the collapse of an ancient dynasty shortly after the entry of the Protestants, and the decline of the old, organized religions, Buddhism and Confucianism. Other reasons would include the dynamic interplay of vigorous Christian attitudes in a non-Christian society. Christians, for example, helped to lead the country's ultimately successful independence movement and won nation-wide respect for the courage of their faith. Christians also contributed notably to the modernization of Korea, in medicine, education, agriculture, and in main social reforms.

Probably even more important was the way Christians went about planting the Church in Korea. This was especially true of the Protestants who came in 1884. Their early missionary methods were evangelical, non-colonial and firmly disciplined. They stressed the necessity of personal conversion, lay evangelism and the training of the whole body of believers — not just the leaders — in Bible study. They expected Korean church structures, as they were organized, to be generally self-supporting, and they quickly turned over ecclesiastical authority from the missions to self-governing national Churches. Moreover, they did not polarize evangelism against social and political involvement. It was no accident that the greatest of the early Korean revivalists, the leader of the Great Revival of 1907-08, became also a leader of the Korean independence movement in 1919. Three of the Republic's first four presidents have been Christian.

The above description of Christian missionary strategies may fit the Presbyterian pattern more closely than that of others, but it is not misleading. For the dominant fact of Korean Protestantism is the omnipresence of the Presbyterians. Almost two out of every three Protestants are Presbyterian (60%), and there are twice as many Presbyterians as Catholics. Here is a list of the larger

confessional groups and the number of total adherents claimed in each:

Presbyterians (6 or more bodies)	2,270,000
Roman Catholics	1,100,000
Methodists	700,000
Korea Evangelical (2 bodies)	350,000
Pentecostal (2)	150,000
Baptist (2)	130,000
Salvation Army	55,000
Anglican	40,000
Seventh Day Adventist	37,000
Nazarene	36,000

The list points to a disturbing feature of Korean Christianity. Church growth and Christian unity do not easily correlate in Korea. All the larger groups except the Catholics and the Salvation Army have suffered from schisms and most are still sadly factionalized. Presbyterians again are typical. Up until 1950 there was only one Presbyterian Church of Korea. Today they are divided into four major General Assemblies and a score of smaller splinters. To name only the larger ones, they are:

The (Jesus) Presbyterian Church of Korea ( <i>Hapdong</i> )	1,000,000
The (Jesus) Presbyterian Church of Korea ( <i>Tonghap</i> )	800,000
The (Christ) Presbyterian Church in the Republic of Korea (PROK)	230,000
The <i>Koryu</i> Presbyterian Church	170,000

#### BASIC DISTINCTIONS

Overly simple descriptions are dangerous and inaccurate but it is almost imperative to try to distinguish between so many similarly named Churches. All four Churches are evangelistic. But the *Hapdong* Presbyterians, the largest body, are often characterized as fundamentalist and separatist. Their Church is the product of the most recent of the Presbyterian schisms, in 1959. It separated from the *Tonghap* Presbyterians over alleged liberalism in the Presbyterian Seminary, and membership of the World Council of Churches which it opposed. Its closest international ties are to the more fundamentalist evangelical groups in the United States.

*Tonghap* Presbyterians, the second largest group, are characterized as evangelical and ecumenical. They consider themselves to be the parent Church but not without dissent, for *Hapdong* Presbyterians use the same name for their denomination, hence the Korean nicknames, *Hapdong* and *Tonghap*, both of which ironically enough

mean "United". This is the Korean Church which has preserved its ties to the missions which founded it as an independent national body in 1907, the United Presbyterian Church, USA, the Presbyterian Church US (Southern), and the Australian Presbyterian Church.

The ROK or "Christ" Presbyterians represent a split which occurred in 1953 over the issue of the independence of a second Presbyterian seminary (the *Hankuk* Seminary) from the control of the General Assembly which had censured it for teaching Biblical criticism. It is considered to be more activist, and theologically liberal than the other three Presbyterian groups. Its closest relationship has been to the United Church of Canada, and more recently to the German Churches.

The fourth Church is the *Koryu* Presbyterian. It separated in 1951 over the issue of the treatment of the lapsed, taking a stricter attitude toward restoration to the pastorate who had compromised by participating in Shinto shrine ceremonies during the Japanese occupation. It is a Church of classical Calvinists and theologians whose closest ties are with Reformed bodies in Holland and the USA.

All these Presbyterian divisions occurred in the 1950s, those emotionally and socially shattering years during and after the Korean War. More recently, in the 1970s, the country's second largest Protestant confessional group, the Methodists, seemed for a time to be repeating the same tragic pattern of division, mainly over the authority of the bishop. They separated first into autonomous regional conferences which only with difficulty managed to reorganize into a federated unity. Then in 1974 a fairly large group calling themselves Renewal Methodists split off again and dropped the office of bishop altogether. Happily this latest Methodist division ended a few months ago with a tenuous but satisfying reunion.

More disturbing than these intra-confessional schisms is the fact that the kind of country-wide cooperation once symbolized by the Korean National Christian Council now enlists the support of only a minority of Korea's Protestant Christians. As in other parts of Asia the ecumenical movement is allowing some of the fastest-growing sections of the Church to become alienated and to slip beyond the range of effective contact. 54% of Korean Protestants refuse to belong to the National Christian Council. Of the Presbyterian bodies, only the *Tonghap* and ROK Churches are members.

But it would be an error to discount the important role which the Korean NCC continues to play in the Protestant community. It may be weak in support even from its member Churches in Korea, and it may speak for a smaller segment of the Church than it once

did, but there is no other nationally effective focus of Christian cooperation. A self-styled "Council of 19 Denominations" (there are only six denominations in the NCC) has occasionally and successfully sponsored joint events such as the great Easter Sunrise services, but it is not representatively organized.

The NCC, on the other hand, is at least freely and openly organized by a group of major denominations. It is also associated with an important network of Korean Christian service organizations, such as the Korean Christian Literature Society with its wide-ranging publications programmes; and the Korean Audio-Visual Commission which promotes improved methods and technologies of communicating the Gospel. Another such associated institution is the Christian Broadcasting System (CBS), with its parent radio station HLKY, a Christian landmark. It is one of the two or three top radio stations in the country and reaches the whole peninsula (including parts of North Korea) through a series of satellite stations in large population centers.

#### CHURCH LIFE

One feature of the Church in Korea that has attracted world-wide attention is the development of several very large congregations, perhaps the largest single Protestant congregations anywhere in the world. One is Presbyterian, the Youngnak Church in downtown Seoul (*Youngnak* means "everlasting joy"). The other is Pentecostal, the Assembly of God Church on Yoido island in the southeastern part of the city. The Presbyterian congregation was started in 1945 by 27 refugees fleeing south from the communist takeover in North Korea. Today it has a total membership of 28,000, which is about twice the number of its communicant members and includes 2000 catechumens studying for full membership, 3000 in the Sunday School, and 10,000 "beginners" who have submitted their names as interested inquirers and regularly attend services.

The Youngnak Church is divided into ten parishes subdivided into 458 districts so that what might at first sight seem to be a monolithic organization of huge Sunday services becomes, during the week, a fellowship of hundreds of small groups usually numbering not more than sixteen families each. The congregation has eleven pastors, 40 ruling elders, 281 parish visitors, 473 deacons and 524 deaconesses. It is not obsessed with its own growth, but has consistently branched out or hived off to form new congregations — 164 new self-supporting Churches since 1947. It is a member of the *Tonghap* Presbyterian Church.

The Yoido Pentecostal congregation is even younger and larger, with a constituency reportedly as high as 50,000. Its great mass meetings have brought into prominent notice the growing influence of the charismatic movement in Korea. In quieter, more ecumenical ways that movement has spread independently into all the major Korean denominations including the Catholic.

These two great congregations, however, are not typical. Most Korean congregations are small. The average Korean Church has a nucleus of not more than a hundred members. A surprisingly high proportion of them are without ordained pastors, particularly in rural areas. There, outside the larger towns, most Sunday services are led by elders or lay-preachers. The total number of Protestant Churches in Korea at the end of 1978 was 14,135.

The Methodists and one of the Presbyterian bodies (ROK Presbyterian) ordain women but only a handful have actually been ordained and none, I believe, pastor Churches. The Confucian strain in Korean culture, male dominated, still runs deep, and on this issue, at least, finds reinforcement from traditional interpretations of some of the Pauline Bible passages. Yet the proudest social breakthrough of Christianity in Korea has been its key role in the revolutionary transformation of the role of women in society. Christians opened Korea's first schools for women and today the largest women's university in the world is Ewha University in Seoul, founded by the Methodists. From the beginning, women in the Churches have been a powerful force for social reform, for evangelism, for foreign missions, and for justice and human rights.

Undergirding the growth of the Churches is a well-organized pattern of Korean Christian institutions. There are 10 Protestant colleges and universities, over 150 middle and high schools, and innumerable Christian primary schools and kindergartens, as well as a unique system of Christian schools called Bible Clubs. These are operated for children from underprivileged families who cannot afford the tuition which even government schools charge. Theological education of course has a high priority where church growth is rapid, but it is a little surprising to find as many as 80 listed theological seminaries, of which three are Roman Catholic. But only twelve of the major theological schools are fully accredited at the college level or above by the Ministry of Education. Enrolments are large, for the growing Church demands more and more trained leadership. Two of the Presbyterian seminaries have over 650 students each, and if lower-level night school courses are included, more than 1,000 students each.

Twenty-one Protestant hospitals and many clinics are present-day evidence of the pre-eminent part played by the Church in the



medical revolution that brought modern medicine to the peninsula. Korea's Christians are still pioneering in a multitude of ways: in research on urban social problems, as at Yonsei University (originally Presbyterian and now interdenominational), labor management, as at Sogang University (Jesuit), and computer engineering, as at Soongjun University (Presbyterian), which is also famous for its Christian Museum. The Christian community has also given leadership to national programmes of family planning, slum clearance and industrial relationships. The Korean NCC, in particular, has spoken out courageously for freedom of the press and human rights.

#### REACHING OUT

The Korean Church is also a missionary Church. The first Korean presbytery, in 1907, commissioned a missionary to the islands off the southern coast. The first General Assembly, in 1912, sent Korean missionaries to China. Today every large denomination has its foreign missionaries. They serve around the world from Teheran to Sao Paulo, and from Indonesia to Los Angeles. Often their ministry is directed primarily towards overseas Korean communities, but an increasing number of Korean missionary societies, both denominational and inter-denominational, are stressing the urgency of cross-cultural mission, particularly in Asia.

This brief survey has purposely dealt primarily with the Protestant church situation and, within that context, with the Presbyterian Churches. It should be noted, however, that relations between Protestants and Roman Catholics in Korea have never been better. A symbol of the kind of cooperation that has developed between them was the recent completion of a joint new translation of the Korean Bible.

1984-85 will mark the 200th anniversary of Roman Catholicism in Korea, and the 100th anniversary of the arrival of the first resident Protestant missionaries. Already preparations are under way to commemorate the occasion with appropriate ceremonies. But Korea's Christians with characteristic zeal have decided that the best way for them to honor the past is to double their goals for the future. In evangelism, in church planting, and in Christian witness in every phase of life on the peninsula that is precisely what they are already doing.

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*Professor Sam M. Moffett is Associate President of the Presbyterian Theological Seminary of Korea, and Director of the Asian Center for Theological Studies and Mission, and a member of the Tonghap Presbyterian Church.*

## CHRISTIANITY AND THREE CHINAS (I)

ALLEN O. MILLER

One can say of China what Winston Churchill is reported to have said about Russia. It is "a riddle wrapped in a mystery inside an enigma."

To the Western World China has always been a mystery. Unfortunately, Christianity, herself a mystery, has in recent centuries become a tool for the traders, the colonialists and the missionaries to attempt to solve the riddle and resolve the enigma in order to destroy the mystery. For all that, the mystery of China still remains and our Western predilection seems still to be to waste our time trying to solve the riddle and to overcome the enigma rather than to appreciate the mystery.

The enigma of China is her philosophy — the conceptuality of yin and yang, expressed in the *I Ching* and so closely tied to the tradition of Confucius, but undoubtedly older and more profound than his political teachings and social structures.

The riddle of China is her language — a set of picture figures with secret meanings that can both reveal and hide the mystery.

The mystery of China is the Spirit of the Chinese people. The greatness of Mao Tse-tung is that he not only recognized this but that he never forgot it. His central teaching: "Serve the people," is not only a bit of practical wisdom for carrying out a successful peasant revolution but the expression of a profound spiritual truth, remarkably like the biblical understanding of Israel as "the people of God."

This paper is written as a sequel to the author's earlier projection of a wide-scale study of Messianic Movements which have arisen out of the prophetic tradition of the Hebrew Bible. It was entitled: "Bearers of Peace, Blessing or Curse to Humanity?" (*Reformed World*, June 1978). These movements in the "faith-family of Abraham" include Judaism, Islam, Christianity, Liberal Bourgeois Humanism and Marxian Socialist Humanism.

The following paragraphs, on the history of China in the 19th and 20th centuries, are prepared to be read in this context. They fall under the rubric of a prophetic theology of history, a critical interpretation and evaluation of the impact upon China, since the early 1800s, of three competing messianic faith-claims, all arising out of the biblical promise of SHALOM: Capitalism, Christianity and Communism.



July 9 1974

The breakfast - The 4 breakfasts  
The breakfast - Breakfast 4 times  
The breakfast - 5 times  
The breakfast - 4 times  
The breakfast - 4 times  
The breakfast - 4 times

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THE HUNTSVILLE HILTON



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THE HUNTSVILLE HILTON



CHRISTIANITY IN ASIA  
 5/10 1. Why Christianity in Asia - Why is 2<sup>nd</sup> largest, but largest. 25%  
 Twice as large as Islam. 3 times as large as Hinduism. Why?

85-90 million in Asia (25 m. Ind., 60 m. R.C., [30 m. in Philip] etc. etc.  
 3-4% of Asian pop.

조오지 피터스 박사

1. Why is small in Asia

○ 미국 달라스 신학교 선교학 교수

2. Why has experienced boundary community - tribal mounts in certain areas.  
 ○ Indochina & Asia largest Protestant community. 12-15 m. Prot.  
 1900 1/275 Km. 1974 1/522 2000 1/516 1-9 m. "

3. Why is a discontinually divided religion in Asia.  
 ○ 하트포드 신학교에서 철학박사 수득  
 But has value - each appeals to different strata (Presb., S. Bap., Prot. in  
 not neces. imported from W. - but rooted in regional community, tribulation.  
 (Shamba)

Dr. George W. Peters:

4. Why has strong movement toward unity in Asia.  
 India has just federating unorganized churches.

of World Missions, Dallas Theological

5. Why has considerable blend of orthodox X'm in main-line denominations.  
 Semyary.  
 ex. Korea, Indonesia, HK: some degree in India. 10% of pop. Phil. - Pres  
 B. D. from St. Andrew's College, Canada.

6. Why in Asia has significant non-ecumenical evangelical pres - but  
 Ph. D. from Hartford Seminary  
 are becoming significant evangelistic factor (major missionary force)  
 Foundation.  
 Denominations wrapped up in themselves, in which way they can't move  
 to do the work (India, Indonesia, Japan) outside denomination.  
 Author of Biblical Theology of Missions

7. Why is Asia has not been able to break into quadrillions of Asia  
 and of seven other books.

1. Why in general has become religion of backward + illiterate.

Has made extensive anthropological

(b) Why has been evangelical has lost its motivation  
 research in Latin America, Africa,

(c) Why has little infl. on culture & leadership  
 Europe, and Asia.

esp India, Japan.

Special Lectures by

Dr. George W. Peters

## ASIA GREETES CHRISTIANITY

- I. Characteristics of Christianity in Asia.
- II. Crucial Issues for Christianity in Asia.
- III. Some Positive Answers of Christianity.
- IV. More Positive Answers of Christianity.

at: ASIAN CENTER FOR THEOLOGICAL  
STUDIES AND MISSION

on: May 3, 4, 6, & 7  
at 7 p. m.

percent have been refugees all their lives.

KOREA

A **“Christianity craze”** has hit South Korea, quips *Asiaweek* magazine. “From a base of 3000 churches in 1945, South Korea now numbers about 24,000 Christian congregations,” says the magazine, adding that criticism has come from those questioning “evangelism’s definition of success in quantitative terms: bigger congregations, more colossal churches, and ever flusher flows of cash.”

World Vision June 1982

# 78% of Korean population belong to various religions

Korea Herald March 24 1983

Koreans belonging to various religions numbered 29,772,000 or 77.7 percent of the total Korean population, as of January last year, according to statistics by the Ministry of Culture and Information.

The total religious population includes 11,130,250 Buddhists (37.4 percent of the population), 9,080,000 Christians (30.4 percent), 5,201,200 believers of Confucianism (17.5 percent), and 1,073,700 Chondoists (3.6 percent).

Believers of Won Buddhism developed in Korea numbered 941,200 (3.2 percent), followers of Taejonggyo, 317,600 (1.1 percent) and believers of other religions, 2,032,000.

Buddhism has 18 denominations, Protestantism 69, and Catholicism 14.

Confucianism and other religions of Korean origin including Chondo-gyo (religion for heavenly way), Taejonggyo (religion worshipping Tangun, legendary founder of ancient Korea) and Won Buddhism were not divided.

There are 23,346 Protestant churches in Korea, the largest recorded number of a particular religion. Buddhist temples numbered 7,253, Catholic churches, 2,353, Won Buddhist temples, 333, Chondoist temples 249, Confucianist halls, 232 and Taejonggyo temples, 88.



N.Y. Times - Feb. 27, 1983.

## Finnish Paper, Danish Labs

Much has been made about the competitive edge that other countries have over the United States in such industries as electronics, automobiles and steel. Yet, when it comes to their own product lines, two out of three American companies are still confident that their technology is equal to or better than anything available abroad, according to a Conference Board survey of 508 companies.

One out of three, however, cited foreign companies as having superior technologies. And they say the competition is not just from Japan and West Germany, and is not limited to electronics, automobiles and steel.

When it comes to electric wire and cable or papermaking equipment, for example, Finland may offer the state of the art. If it's bakery machinery or pharmaceuticals, Israel may have an edge. In applied microbiology, Denmark is viewed as a leader. And in construction technology, some rank South Korea No. 1.

It is hard to keep a new technology secret, however, and the benefits of many improvements are being brought to the United States through purchases of foreign-made machinery, licensing and research efforts conducted abroad.

**Karen W. Arenson**

... had the full support of Korean people, Kim added. He said that the ROK can now compete against athletic powers such as mainland China.

## Final standing

*Korea Herald - Dec. 5, 1982*

NEW DELHI (AP) — Following is the official list of medals at the end of competition at the 9th Asian Games:

Country	G	S	B	Total
China	61	51	41	153
Japan	57	52	44	153
Republic of Korea	28	28	37	93
North Korea	17	19	20	56
India	13	19	25	57
Indonesia	4	4	7	15
Iran	4	4	4	12
Pakistan	3	3	5	11
Mongolia	3	3	1	7
Philippines	2	3	9	14
Iraq	2	3	4	9
Thailand	1	5	4	10
Kuwait	1	3	3	7
Syria	1	1	1	3
Malaysia	1	0	3	4
Singapore	1	0	2	3
Afghanistan	0	1	0	1
Lebanon	0	1	0	1
Bahrain	0	0	1	1
Hong Kong	0	0	1	1
Qatar	0	0	1	1
Saudi Arabia	0	0	1	1
Vietnam	0	0	1	1

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# The Earliest Asian Christianity

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SAMUEL HUGH MOFFETT

**I**N a day when much is written on the urgency of “Asianizing” or “Africanizing” Christianity, lest it remain an alien growth on the continents of the Third World, it may be well to remember that indigenization (or contextualization, to use the currently more fashionable word) is no new phenomenon. It is as old as St. Paul, and historians have debated for decades whether the Hellenizing of Jewish Christianity in the West was an indispensable step in its growth, or an inexcusable dilution of its purity, or whether, in fact, it occurred at all.

It is too often forgotten that the Gospel moved east, and Asianized (if it was not, indeed, already Asian) as early as it moved west, and Hellenized. Why has not more attention been given to the Orientalizing of Christianity by the Nestorians? Before Christianity is too recklessly Asianized in the twentieth century, it might not be amiss to look back at church history and try to determine what Asianization meant in the first few centuries as revealed in the development of the Nestorian church.

One reason, of course, for the neglect is the comparative paucity of materials available on the Nestorian roots of Asian Christianity. The surviving documents are too slender a base to support some of the bold and contradictory statements made about these earliest Christians of Asia. Mingana (1925:347) calls them the greatest missionaries the world has ever seen. Legge dismisses them as “degenerate” (Foster 1939:112). Atiya (1968:265) selects 1000 A.D. as the date of the climax of Nestorian expansion and power. Foster takes the same date (987 A.D.) as the time of the eclipse of Nestorianism in China and the dismal end of two centuries of persecution and decline (1939:115ff.) In the field of theology the same contradictions persist. Nestorians are either heretics, condemned by the ecumenical councils, or they are ancient and apostolic Asian Christians untainted by the perversions of Western Greek philosophy (Bethune-Baker 1906).

Some of these contradictions are only apparent. Nestorianism is not an undivided continuum. In third century Osrhoene it could have been vastly different from what it became in thirteenth century China. In fact, third century Nestorianism is not, properly speaking, Nestorianism at all. Nevertheless, it is on this earliest period — the period of first adjustments to non-Roman, Asian culture — that I wish to focus, for here, I believe, is the earliest Asian Christianity.

A word about my use of terms: I will speak of the *Nestorian* church, though that name was not used officially by Nestorians until the thirteenth century. Their own proud name for their church was the Church of the East. But east and west are confusingly relative terms, and since to most Christians Eastern Church means Eastern Orthodoxy, it seems best to use the less accurate but more prevalent name, Nestorian. The term “Asian Christianity” is also open to more than one interpretation. In this article I use it culturally, not geographically. Jerusalem, Antioch and Armenia are all geographically in Asia, but politically and culturally they belonged sooner or later to the West, to the Roman Empire. “Asian Christianity” as used here will refer rather to churches that grew and spread outside the Roman Empire in ancient, Oriental kingdoms stretching along the Old Silk Road from Osrhoene to China, and from Adiabene to India.

The general outline of Nestorian expansion to the east is familiar. Already, before the end of the first century,<sup>1</sup> the Christian faith broke strongly across the borders of Rome into “Asian” Asia. Its first roots were probably in the tiny independent principality of Osrhoene and its capital city, Edessa, where the Euphrates River curves across the Syrian border into modern Turkey.<sup>2</sup> From Edessa, the faith spread to another small kingdom 400 miles farther east across the Tigris River, the kingdom of Adiabene, with its capital at Arbela, near Nineveh. Arbela became the “nerve center,” as Mingana calls it, of Christian missionary penetration into Central Asia (1925:299).

By the end of the second century, Christians are mentioned as far east as Bactria in what is now northern Afghanistan, and mass conversions of Huns and Turks in Central Asia are reported from the fifth century onwards (*ibid.* 301ff.). By the seventh century, Persian missionaries had reached the “end of the world,” Chang’an, the capital of T’ang dynasty China. The

Chinese received them courteously and promptly put a library at their disposal (Saeki 1951:115). But Chang'an was not the end of the world. The Chinese called it the center. Its empire was greater than either Rome or Persia, and its library larger than any in the West, including the famous library of Alexandria. It might well have become the center for the evangelization of Asia. But it did not.

One of the great mysteries in the history of missions is why Christianity, having at last reached the heart of the Chinese Empire, disappeared from there so quickly. Only two hundred years later it had virtually vanished. Most writers seek for the answer in scanty records that survive from the Chinese missionary frontier. It could be equally important to study more abundant records of its roots in Syria and Persia for clues to explain both the amazing strength of the Nestorian missionary advance, and its equally surprising collapse.

Early Syro-Persian Christianity may be divided roughly into four periods:

1. The Edessa-Arbela period: the Syrian roots. (100—226 A.D.).
2. The Sassanian period: the Persian base. (226—642 A.D.).
3. The Arab period: survival in isolation (642—1258 A.D.).
4. The Mongol period: revival and destruction (1258—1500 A.D.).

For purposes of chronological comparison, let me add some dates for Nestorian Christianity in China.

1. The rise of Nestorianism in T'ang China. (635—781 A.D.).
2. The disappearance of T'ang Christianity. (781—980 A.D.).
3. Temporary reappearance under the Mongols. (1200—1368 A.D.).

In this article I will deal only with the earliest period, the Edessa-Arbela, or Syrian, period. The principal primary sources include two works from the first two Asian theologians, that radically dissimilar pair, Tatian the ascetic, and Bardaisan the hedonist. Tatian's *Address to the Greeks* establishes the distinctively Asian character of Syrian Christianity outside the Roman empire while Bardaisan's *Dialogue on Fate*<sup>3</sup> proves the intellectual originality of the Edessene theological tradition. These two works are all that survive from the second-century theologians.<sup>4</sup> *The Acts of Tomas*, which is perhaps from the early third century, represents another side of Edessene Christianity, the

romantically superstitious popular faith of the time (see Klijn 1962). Another work, dating perhaps to the second century, the *Odes of Solomon* (Charlesworth 1973) throws light on the liturgy and asceticism of the period, and two later works, the fourth-century *Doctrine of Addai* (Cureton 1967:6-23), and the sixth-century *History of Mshiha-Zkha* (Mingana 1908:1-168) contain the traditional histories of the beginnings of Christianity, the one in Edessa, the other in Arbela. A different version of the Arbela tradition is found in the *Acts of Mari* (Abbeloos 1885), which dates to about the same period.

The Christianity which these ancient documents portray is the first clearly delineated expression of the faith outside the Roman Empire and, therefore, the earliest example of what can properly be called Asian Christianity (See Medlycott 1905).

Ancient tradition traces this Syrian Christianity back to earliest apostolic times. Eusebius, the father of church history, incautiously connects it with Jesus himself. A letter (he asserts) was found in the Edessa state archives written by Christ to King Abgar promising to send a missionary healer. The Jesus-Abgar correspondence became famous and the legend refused to die even after papal condemnation as spurious, in the fifth century (Segal 1970:62-77). It contains at least this much truth: Edessa is undoubtedly one of the oldest centers of the Christian faith in the world. It had the earliest known Christian church building; it produced the first New Testament translation, the first Christian king, the first Christian state, perhaps the first Christian poet, and even the first Christian hermits. The church building is mentioned in the *Chronicles of Edessa* in its account of a great flood in the year A.D. 201 which damaged "the nave of the church of the Christians" (*ibid.* 24). The first New Testament translation was Tatian's harmony of the gospels, the *Diatessaron*, which was probably compiled either in Edessa or Arbela (Burkitt 1904:76). The first Christian king, as tradition has it, was Abgar the Black, of Edessa, a contemporary of Jesus. This is doubtful, to say the least. But by firmer historical evidence, it could very well have been that king's later successor, Abgar the Great (A.D. 177-212), friend of the Christian philosopher-poet Bardaisan, and protector of the church. If so, then Asia had a Christian king and a Christian state a hundred years before the conversion of Rome under Constantine.<sup>5</sup>

But what kind of Christianity was the Syrian Christianity

which became the root-faith of Nestorian missionary expansion across the continent? For one thing, it was emphatically and unashamedly Asian. "I am an Assyrian," said its first theologian, Tatian, proudly, writing about 170 A.D. The whole thrust of his *Address to the Greeks* is a recapitulation of all the ways in which Asia (i.e., the non-Greek world) excels the West. Where did the Greeks learn their astronomy, he asks. From Babylon, from Asia. Their alphabet? From the Phoenicians, from Asia. Their poetry and music? From Phrygia, from Asia. Their postal system? From Persia, from Asia. "In every way the East excels," said Tatian in his *Address to the Greeks*, "and most of all in its religion, the Christian religion, which also comes from Asia and which is far older and truer than all the philosophies and crude religious myths of the Greeks."

This Asian Christianity for a thousand years spread faster and farther than either of the Western sects, Roman Catholicism or Greek Orthodoxy. It was further distinguished by intense missionary activity, excessive asceticism, theological orthodoxy (for the most part), and a quickness to indigenize, all of which help to explain its rapid cross-cultural expansion.

Its first characteristic was missionary compulsion. From the very beginning, Nestorian, or "Syrian" Christianity as it is better called in this period, was a spreading, evangelizing faith, growing so fast that within a century and a half it had broken out of its first bastions in the little semi-independent border principalities of Osrhoene (Edessa) and Adiabene (Arbela) and had permeated the Persian Empire from "the mountains of Kurdistan to the Persian Gulf" (Mingana 1925, 1:27; Stewart 1928:4). The widespread popularity of a "missionary romance" like the *Acts of Thomas* was no accident. Edessa's heroes were missionaries. Inevitably such literature abounded in dubious miracles and triumphalism, but there is also a curiously authentic note of reluctant compulsion in the old traditions of the first Syrian missions. Thomas, for example, in the *Acts*, goes to India, not in the all-conquering, aggressive manner of the usual missionary hagiographies, but is dragged fighting all the way against his "call" to Asia. The book opens with the apostles gathered in Jerusalem to obey the Lord's commission to "go into all the world." They draw lots to divide the world between them. When the lot for India falls to Thomas, he refuses to go. "I am too weak to travel," he says, "and how can I, a Hebrew, preach to

Indians?" He does go, finally, but only after the Lord, as a last resort, appears and sells him as a slave to an Indian merchant who carries him off in servitude to the east (James 1924:365).

The same note is found in one of the Arbela missionary traditions. Here, the missionary is Mari, disciple of Addai, the disciple of Thomas, who is sent out from Edessa "to the regions of the east" but writes back in failure, "The inhabitants are worthless heathen. I am not able to do any good." He begs to return, but the church orders him to persist, so reluctantly he sets himself to the evangelization of Persia (Abbeloos 1885:43-138; Stewart 1928:3ff.). There is no question that from the beginning the Asian church was a missionary church, and if in missionary motivation its missions seem to be more missions of obedience than of zeal and love, it was in this not at all unlike the primary pattern of the New Testament church (Acts 8:26ff.; 13:1-4).

Consciously or not, those first Syrian missionaries seemed to follow a strategy of missionary expansion which has almost always been characteristic of the church's periods of greatest advance, that is, evangelization not so much of individuals as of peoples in racial or cultural groupings as they become receptive to the Gospel. There is persuasive evidence that in the earliest period of Asian expansion these "bridges of God" (as they have been called by McGavran 1955) were the communities of the Jewish *diaspora* in Syria and Mesopotamia. In Edessa, for example, the legendary missionary Addai, finds his first shelter with Tobias, a Jew, according to Eusebius. Arbela's earliest Christianity was even more pronouncedly Jewish. Its kings had been converted to Judaism in the first century, according to Josephus, and the transition to Christianity must have occurred very shortly thereafter if the legends of Mari are to be believed.<sup>6</sup> At any rate, it is a fact that in the later sixth-century *History of Mshiha-Zkha*, the earliest bishops of Arbela all have Jewish names — Isaac, Abraham, Noah, Abel — and only later do the names become Syriac and Persian. Segal ably summarizes this aspect of the Syrian missionary advance:

Christian evangelists found in the Jewish communities tools ready to hand for the diffusion of their faith; for they were close-knit congregations, respected by their neighbors, willing to accept the Christians as allies against the dominant paganism, well-acquainted with the methods of analysis and argument best suited to the theological climate of the country, and well-acquainted too with the doctrines of the Old Testament (1970:43).



The *Doctrine of Addai* had pointed to the Jewish connection long before: "The Jews also skilled in the law and the prophets, who traded in silks, they too were convinced and became disciples" (Cureton 1864:14).

Underlying and empowering the missionary spirit of the Syrian church was a trio of important virtues indispensable for Christian mission: discipline, faithfulness to the Gospel and adaptability. A political factor, also, should not be minimized, namely, that it was free to evangelize, more so at that period than was the church in the West.

The first of the trio is discipline. The example of the Apostle Thomas in the *Acts of Thomas* set the tone for an ideal of rigorous self-denial which permeated the early eastern church. This is how Thomas is described:

. . . he fasts much and prays much, and eats bread and salt and drinks water, and wears one garment, and takes nothing from any man for himself, and whatever he has he gives to others (Klijn 1962:74).

The theological roots of this ideal can be traced back to Tatian, that most anti-western of all church fathers. His writings emphasize a radical denial of all the world of matter — meat, wine, possessions and even marriage.

But there was much that was not so darkly negative about Syrian asceticism, most importantly, perhaps, its concept of the Christian life as a life focused and disciplined by a direct covenant relationship with God. The discipline of the covenant appears in the earliest Syrian documents. The *Odes of Solomon*, found in 1909 and attributed to the primitive second-century Edessene church, lay particular stress on the centrality of the covenant. It is a discipline of commitment between God and man in which both are bound by an oath, a covenant promise, and in which "man's responsibility is taken as seriously as God's grace." The true Christian is a "son of the covenant" or "daughter of the covenant," bound to God by oath as a warrior against the world, the flesh and the devil (Voobus 1956: 13, 63, 100ff.). In this concept of the church as a "community of the covenant" lie the roots of Syrian monasticism, which Atiya (1968) has called "the backbone of Nestorian missionary expansion."

Another characteristic of that early Syrian Christianity was its faithfulness to the Gospel. This has not always been acknowledged. Until recent discoveries brought to light the

original teachings of Nestorius and cleared him of most of the charges of his opponents, Nestorianism suffered through the centuries from the stigma of heresy. Even the earlier Syrian church was unfairly made retrogressively suspect, though it had developed in harmony with the West for three hundred years before Nestorius was born, and though Nestorius was from the Roman west not the Asian east.

The theology of the earliest Asian churches insofar as we can reconstruct it from Tatian's *Oratio*, or in more popular form, from the *Acts of Thomas*, (or even to a lesser extent from the more aberrant Bardiasan), is not significantly more unorthodox than much of the writings of the western fathers in that age when orthodoxy had not yet been defined by the councils. Tatian, for example, takes apostolic authority as the test for scriptural canonicity, acknowledges the deity of Christ and the preexistence of the Logos, and even accepts the incarnation, which is by far the sharpest test of orthodoxy for this period (See Harnack 1901, McGiffert 1960, Bethune-Baker 1903). The *Acts of Thomas*, despite its exaggerated miracles, dubious history, and even perhaps a slight trace of docetism, despite also its attribution of female gender to the Holy Spirit as the "compassionate Mother," is still clear in its gospel message. Salvation is by faith alone in the incarnate, living, risen Lord, who, with God the Father and God the Holy Spirit, is alone to be worshiped and adored, and in whose name believers are baptized (Klijn 1962:77). It was an apostolic faith and an apostolic New Testament that Syria's Asian missionaries carried to the East.

A third characteristic of the Christianity in that early period was its adaptability. It indigenized. It quickly gave Syria the Gospel, not in Hellenistic Greek but in its own tongue. This recognition of the vital importance of evangelizing and teaching in the vernacular may well have been the most important contribution of Edessa and Arbela to the expansion of the faith. As early as the middle of the second century, about 150 A.D., the Mesopotamian scholar, Tatian, had translated the gospels out of the *koiné* Greek, in which he felt they had been imprisoned, and put them once again, harmonized in his *Diatessaron*, into the language of Jesus. Syrian Aramaic, which was the language of Edessa and Arbela, differed from the language of Palestine, says professor Burkitt, "hardly more than lowland 'Scots' differs

from standard English" (1889:12). It was not only the language of Jesus, it was also the language of the people, the lingua franca of the whole Syrian and Mesopotamian world. Not until the Gospel was presented in the popular tongue did it begin to spread outside the Greek-speaking cities into the Syrian countryside (Burkitt 1904:45). Emphasis on the vernacular remained a characteristic of Nestorian missions. In Persia, later, even when the ecclesiastical language remained Syrian, the language of mission was Pahlavi. In the Far East, Nestorian missionaries gave alphabets to Mongol tribes like the Uighurs so that they might read the Word in their own tongue.

The three effective marks of the primitive Syrian church, discipline, fidelity and adaptability, put their stamp so indelibly on the resulting waves of missionary outreach that four centuries later when missionaries at last reached China, the faith they brought to the court of the T'ang emperors was still called the "Syrian religion" (Saeki 1937:79) though the Nestorians had long since been expelled from Syria and had found a new church home and base in Persia.

It would be tempting to stop here, but there is a less appealing side of the picture which must be mentioned in closing. As the virtues of the early Syrian Christians of Edessa and Arbela help to explain the incredible achievements of Nestorian missions, so also do its weaknesses throw light upon the disappearance of that church from the pages of history.

Each of its virtues seems to have had an obverse, distorting shadow. Its discipline, for example, proved all too vulnerable to the warping influences of fanaticism. What began with the promise of a community of committed who had covenanted with God to save the world too often ended only as a scattering of unwashed hermits whose only covenant was to give up the world. These were the "Encratites", condemned by the West but revered in the East.

Tatian, a very Asian theologian, as we have seen, was called the "father of the Encratites." The word means "those who are self-controlled," and is used of extreme ascetics. There are hints of Tatian's renunciation of the world in his *Address to the Greeks*. The "ignorant soul," without the light of the Logos, he says, "if it continues solitary, . . . tends downward toward matter, and dies with the flesh." And again, "The perfect God is without flesh; but man is flesh," and sin and death come from the lordship of

matter: "Matter desired to exercise lordship over the soul" and "gave laws of death to men."

He is even more extreme in some of his lost works, but it must be remembered that these survive only in the quotations of his enemies and must be received with caution. It is in these works that he is said to have rejected meat, wine and even marriage. Jerome, for example, writes, "Tatian . . . the very violent heresiarch of the Encratites, employs an argument of this sort: 'If any one sows to the flesh, of the flesh he shall reap corruption;' but he sows to the flesh, who is joined to a woman; therefore he who takes a wife and sows in the flesh, of the flesh he shall reap corruption" (quoted in Roberts, Donaldson & Coxe 1903:82).

The same tone of abnormal self-denial runs through the *Acts of Thomas*. Marriage is considered sinful. The apostle is invited to sing at the wedding of a royal princess and sings so persuasively of the "incorruptible and true marriage" which is union with God alone, that the royal bride and groom renounce the joys of married life and consecrate themselves in perpetual virginity to Jesus Christ, the Heavenly Bridegroom (Klijn 1962:66-71).

This unbiblical, over-asceticism became the popular model of spirituality in the Eastern Church. Ascetic monasticism may actually have originated in Syria, rather than in Egypt, as is usually stated. It was not until A.D. 270 that St. Anthony of Egypt, whom Athanasius called "the founder of asceticism" renounced the world, whereas Tatian, the father of the Encratites, lived a whole century earlier. The lonely monks of the Syrian desert were even more fanatical than their Egyptian counterparts. They chained themselves to rocks. They bent their bodies under huge iron weights. They walled themselves up in caves. They set themselves on fire (Voobus 1956:passim). The first of whom we have record was Atones, who lived like a wild beast in the caves of Edessa, by the well where Jacob met Rachel. His only food was uncooked grass (Carrington 1957:212). In many ways the Encratites more resembled today's Hindu *fakirs* than Christian saints; so much so, in fact, that one recent scholar traces their wild excesses not to Tatian, but to pagan India through the corrupting influence of Manichaeism (Voobus 1956:164). Mani, it will be remembered, journeyed from Mesopotamia into India and back around A.D. 300, and Ephrem of Edessa, writing shortly thereafter, denounces him for bringing back "the lie from India."

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By the end of the fourth century, the Western Church had begun to condemn as heretical the more radical sects of the Encratites. The West eventually managed to regulate its monasticism. Its monks became its scholars. But in the Eastern Church the ascetics were too numerous, too powerful, and too popular to be condemned and that Church capitulated and made its peace with them (Lietzmann 1961:169). Too often the saints of the early Asian church were the unwashed, celibate hermits and anchorites living in the caves of the deserts, or on high pillars baking in the sun.

It was a distortion of the Gospel that produced this warping of the concept of Christian discipline. What was said earlier about the Eastern Church's fidelity to Christian truth must now, alas, be qualified. It is true that the fundamentals of the faith can all be found in these second century Syrian documents, but it is also true that the second century in Asian Syria produced only two theologians — Tatian and Bardaisan — and of these two, the first was "half Father and half heretic" and the other had to be excommunicated.

Tatian has been defended from the attacks of Western opponents, such as Irenaeus, on the grounds that his Orientalizing of the Christian faith was no more of a distortion than their Hellenizing of it (Carrington 1957:164), but it is difficult to support a renunciation of the world so radical that Tatian begins to wonder whether a God who would create the world of matter which is evil could really be the supreme God. Tatian is so repelled by sex, even in marriage, that he doubts whether Adam was really saved, or that Jesus could be a physical descendant of David (Harnack 1905; Voobus 1956).

As for Bardesanes, it is still a question how far his conversion from philosophic gnosticism was able to "wipe away the filth of the old heresy," as Aytoun has put it. But he is at least a refreshing change from the grim asceticism of Tatian. What Drijvers has said about Bardaisan and Mani applies as well to the startling contrast between Bardaisan and Tatian. "The difference," says Drijvers, "is between an optimistic view of man and a pessimistic view, between an active fighter against evil and a passive ascetic, between acceptance of existence and longing for salvation" (1965:226).

Bardaisan (or Bardesanes, as he is known in Latin) was an Edessene nobleman, a sportsman, a friend of the King, a poet and philosopher who thoroughly enjoyed the luxuries of his

position.<sup>7</sup> His theology is a theology of freedom, not restraint. God made man free and commands him to do nothing he cannot do. Man's nature is not to do wrong, but to be free. Fate is strong and can disorder nature, but man's liberty forces back and disorders fate itself (Drijvers 1965:77ff.). Sex is not sin but is to be enjoyed. It is, in fact, purifying. It dilutes the amount of darkness in the world, says Bardaisan, and here he comes dangerously close to a more modern Asian heresy, the secret "restoration" doctrine of the *Tong'il-kyo*, the "*p'i-ka-rum*" or blood sharing of "the Rev." Moon Seon-myung.<sup>8</sup>

But such a comparison is not fair to Bardaisan. There is nothing unhealthy in his championing of normal human relationships against the abnormalities of the ascetics. His theological weakness lies in another direction: syncretism. His Christology, his sense of sin and his understanding of salvation are all inadequate because they have been deformed to fit an overarching cosmology derived from so many different sources that it is difficult to grasp any one coherent picture of it. Christ is not the great turning point in the cosmic process, for salvation had already begun, long before, at the moment of creation. Out of the Holy Ghost, the Mother, came two daughters, the earth and sea, and out of the sexual union of the Father and the Mother comes Christ, the Son of Life, who is also the Word of Life, the Logos. This Logos passed through Mary and found lodging in Jesus of Nazareth. The Father and the Mother (i.e., God the Father and God the Holy Spirit) are also the Sun and the Moon, and like the stars, have mysterious, spiritual power to shape man's fate and limit his freedom. Salvation and freedom come from knowledge, knowledge of the Logos, the Son of Life, the "spirit of preservation," which the Moon receives from the Sun and sends into the world (see Drijvers 1965:85-224).

In this confused and fanciful mixture of astrology, cosmology and theology are the seeds of Bardesanes' downfall. In the end, his keen, inquiring mind — Burkitt (1904:157) calls him "the only original thinker which the Syriac Church produced" — fell prey to the besetting sin of the syncretist, a willingness to adapt the faith so far that it loses its own Christian identity. Oriental astrology, Greek philosophy, sub-Christian Gnosticism, Persian magic and Hellenistic science all fought with the Christian faith to find a place within his system of thought. But the Greek and

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Persian lions did not lie down easily with the Christian lamb, and in the end they destroyed Bardaisan.

Just as serious is the possibility that the popular Christianity of Edessa, the faith of the ordinary believers, was from the beginning cripplingly infected with pagan superstitions, and that the Christian literature of the time, rather than condemning it, accommodated itself to it. Bardaisan, at least, was finally charged with heresy, but the magical and mythological fantasies embedded in the *Acts of Thomas*, for example, which was enormously popular in Edessene Christian circles, were not only tolerated but perhaps encouraged.

An issue is the disputed cult of the Heavenly Twins in Edessa, and the purported adaptations of the St. Thomas missionary tradition to take conscious advantage of its popularity. Two great pillars, fifty feet high, still stand on the citadel in Edessa (now Urfa). It is claimed that they marked a temple of the Dioscuri, the divine twins of the Roman Pantheon, Castor and Pollux, the wonder-working gods of storms and healings and carpenters. The Roman deities may even have been later substitutes for an older, Asian set of divine twins, the Edessan gods of Nebo and Bel.

At any rate, it has been charged that when the early missionaries brought the Christian faith to Edessa, instead of trying to abolish the ancient pagan worship, they cunningly substituted for the pagan twins a set of Christian twins. But where would they find twins in the gospels? One was easy to identify, "Thomas, called Didymus" (John 11:16), or "Thomas the Twin." But his twin? This is where a questionable bit of adaptation is said to have occurred. In the *Acts of Thomas*, the apostle, called Judas Thomas, is the twin of Jesus himself! A demon notes the resemblance. A colt miraculously speaks and addresses him as "Twin of the Messiah." A bride sees the Lord and mistakes him for Thomas, but the Lord replies, "I am not Judas (Thomas), but I am the brother of Judas."<sup>9</sup>

If this is indeed not coincidence but a calculated attempt to trade on latent superstitions among the people of Edessa, and if this is one reason why the *Acts of Thomas* was so popular and the Thomas tradition so strong there, it raises serious questions concerning the honesty and methods, if not the motives, of the

first waves of Asian evangelists in Syria. It would represent a potentially fatal misuse of the principle of adaptation.

The example of Bardaisan and the Thomas legends in the days of the Nestorian beginnings are perhaps a foreshadowing of what four centuries later may have happened in China, when, as the Oxford scholar, James Legge has observed, the Nestorianism of the missionary frontier allowed itself to be “swamped with Confucian, Taoist and Buddhist ideas” and sank into a “degenerate, nominal” kind of Christianity (in Foster 1939:112).

Such harsh criticism may not be completely justified. After all, the final end of Nestorianism did not come until the conquests of the Persian Mongols, and then it was as much by physical annihilation as by internal decay. Nevertheless, just as the strengths of that early Asian Christianity do much to account for the breadth and rapidity of its expansion, so also its weaknesses may account in some part for its tragic disappearance.

#### Notes

1. J.B. Harnack's monumental *Expansion of Christianity in the First Three Centuries*, lists no Christian communities outside the Empire in the first century, but later discoveries suggest otherwise.

2. J.B. Segal (*Edessa, The Blessed City*) thinks the first Christian center may have been Arbela.

3. For English texts of these speeches, see Roberts, Donaldson and Coxe (1903:59-83) for that of Tatian, and Drijvers (1965) for the *Dialogue*. This latter is sometimes ascribed to Bardaisan's disciple, Philip.

4. The “Thomas” churches of India, even if they date as claimed from the apostle do not emerge from the shadows of undocumented history until at least the fourth century.

5. Segal (1970:73, 80) doubts that Abgar the Great (whom he identifies as the VIIIth, not the IXth Abgar) was actually converted; Aytoun and others call him the first Christian king (1915:140ff.).

6. Segal (1970) emphasizes the Jewish element in Arbela's Christianity, and tends to date the conversion of Arbela even earlier than that of Edessa.

7. A biography of Bardaisan is to be found in the twelfth century *Chronicle of Michael the Syrian*. It is translated by F. Nau, *Une Biographie Inédite de Bardesane l'Astrologue. Tirée de l'histoire de Michel le Grand, Patriarche d'Antioche*, Paris, 1897.

8. *Tong'il-Kyo*, which is Korean for Unification Church, is known in the West by its full title, Holy Spirit Association for the Unification of World Christianity (see Yun-Ho Ye 1959:40).

9. Rendel Harris (1903, 1906) links the cult to Edessa and suggests most forcibly the likelihood of syncretistic adaptation. But Segal (1970) rejects Harris' “elaborate theory” that the columns are to the twin deities. See the lively discussion in Marjorie Strachey's *The Fathers Without Theology* for further suggestions that there may have been a pious juggling of traditions.



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## MISSION TRENDS<sup>#2</sup> "EVANGELIZATION"

CO-EDITORS: Gerald H. Anderson      Thomas F. Stransky, C.S.P.

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# This Week

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Arabia. Later while checking out, I saw him go up to the cigarette and newspaper counter. He put down some money for a package of cigarettes. The girl needed more money.  
He put down more money and swore, "Jesus Christ." At this point, the cigarette girl brightened up, smiled and said happily, "We too love Jesus."  
Evangelism is going well in Korea. The businessman turned red and headed abruptly for the elevator.

I have just returned from Korea and China and Japan and my mind and heart are full of things that I will later write about.  
But the day I was last in Seoul before boarding Japan Airlines to head for the states, I overheard this comment in the lobby of the Koreana Hotel.  
A man whom I had talked to at breakfast had told me he was working in Saudi

87,105.10	2,5549
94,072.56	2,7593
8,710.17	.2555
118,898.58	3,4875
24,486.40	.7182
1,187.79	.0348
15,677.63	.4599
434.83	.0128
9,579.83	1,2810
56,626.30	1,6609
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\$563,429.84	

Mountain Retreat Association	2,5041
PSCE	2,7692
Presbyterian Foundation	.2564
Stillman College	3,5000
American Bible Society	.3846
Lord's Day Alliance	.0128
National Council of Churches	.4615
Religion in American Life	.0128
World Council of Churches	.2820
Historical Foundation	1,6669
TOTALS	100,0000%

IN THIS CORNER..... by Mary Cooper

# Critical Issues Confronting Christianity in Asia (Second Lecture)

- Geo Peters, ACTS, May 7, 1976

Asia in its relation to Xty, is more like Rome in the first 3 centuries than Europe + America.

2 major forces played major roles in those centuries.

a. The forces of evangelism (see Michael Green).

So also in Asia - waves of lay evangelism. India, Indonesia, Philipp

b. The apologetic force.

But this is missing in today's Asia.

In Xty has not come to grips with the Asian systems - still operates on the fringe -  
Evangelism has been diverted from a power (intell.) encounter to a social encounter.

## Four Major Obstacles Confronting Xty

I. Xty in Asia faces deep-rooted traditions, systems of thought, structures of society

The older the authority, the more it is cherished. One root of ancestor worship.

Asian tradition is basically anti Xn

Structures of society - caste system in India

Indian student at Dallas - complaints from others about his family life. Depends. "I'm

going to stay in an Indian family; I'm not going to become an American family."

Finally Peter - "I don't want you to be an American family. But I insist that you cannot remain an Indian family." Stunned. Explains Peter, "I must insist that you live as a Xn family."

II. Xty in Asia faces a way of life - totalitarian religion

All the religions of Asia are a way of life - a practice (not a life relationship, as in Xty).  
Religion in Asia is a life-style embracing the total life of the individual.

Prayer is not a relationship; prayer is a practice in Asia

This gives Asian Xty its problems of legalism.

The gospel is God's free gift to man, not God's demands upon man.

Xty can never be completely indigenous - "the stranger in the land", "intolerant religion".

III. Xty faces in Asia substantially a mentality of relativism

Endhekrishnan - one of best minds of the century - rejects Xty in favor of 4 basic assumptions

- (1) Ultimate reality is essentially unknowable <sup>(or unrelatable)</sup> (94% of Japanese univ. students agree)
- (2) No one theological formulation about the nature of reality can claim ultimate validity. Every religion is a mixture of truth and error. Claims of exclusiveness are invalid. (Relativism)
- (3) Since all religions are only partially true, it is possible if one accepts several different interpretations of reality, the sum total of several partial truths may contain more truth than there is in any one interpretation. (Syncretism). 호남주의
- (4) It is the right of every religious man to practice whatever form of religious life he finds useful in his own situation (pragmatism).

This makes Asia very uninvitable to liberalism, which is also relativistic.

IV. Xty faces substantially a non-supernaturalistic mentality in Asia.



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~~광복위~~ 하에, 여 일 조금 할 수 있게 된 것은 대단히 값있게 생각...

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# Evangelism: The leading

**There is nothing quite so crippling to both evangelism and social action as to confuse them in definition or to separate them in practice.**

The New Testament uses the word evangelize in what seems to be a shockingly narrow sense. A whole cluster of verbs, actually, is used to describe evangelism: "preaching the word" (Acts 8:4), "heralding the kingdom" (Luke 9:2), "proclaiming the good news" (Luke 4:18, 8:1). But in essence, what all these words describe is simply the telling of the good news (the Gospel) that Jesus the Messiah is the saving King. Evangelism was the announcement of Christ's kingdom. It was more than an announcement. It was also an invitation to enter that kingdom, by faith and with repentance.

Evangelism, therefore, is not the whole of the Christian mission. It is only a part of the mission. Jesus and the disciples did many other things besides announce the kingdom and invite response. Evangelism is not worship or sacraments. "Christ did not send me to baptize but to evangelize," said Paul (I Cor. 1:17).

And it is not church growth or church planting. The planting and growth of the church are surely goals of evangelism and its hoped-for results. But evangelism does not always produce a church or more members for it.

Neither is evangelism confined to apologetics. Paul says, "We try to persuade" (2 Cor. 5:11), but insists that he was sent to tell the good news "without using the language of human wisdom" (I Cor. 1:17, 20).

Finally, evangelism in the New Testament was not confused with Christian service, or Christian action and protest against the world's injustices. A revealing and disturbing incident in the Book of Acts tells how Greek-speaking Jews among the early Christians rose as a minority group to complain of discrimination in the distribution of funds. The reply of the apostles seems almost callously narrow: "We cannot neglect the

preaching of God's word to handle finances" (Acts 6:1, 2 TEV). Of course, they did immediately proceed to do something about the injustice. But they did not call it evangelism.

In the context of the kingdom, however, the evangelistic proclamation was never so narrow that it became isolated from the immediate pressing needs of the poor, the imprisoned, the blind and the oppressed.

Here I am reminded of Korean evangelism. I asked a pastor in the Philadelphia area why his church was growing so fast. "When Koreans come in," he replied, "first I get them jobs; I teach them some English; I help them when they get in trouble with their supervisors. I invite them to church. And then I preach to them the Gospel." That is putting evangelism into context.

But if there is anything worse than taking the text out of context, it is taking the context without the text. Just as Christ's salvation is never to be isolated from the immediate, real needs of the people, neither is it to be identified with those present needs. When Jesus quoted the Old Testament about "good news to the poor" and "freedom for the oppressed," he did so on his own terms. His salvation is not Old Testament *shalom*, and his kingdom is not Israel.

There is nothing quite so crippling to both evangelism and social action as to confuse them in definition or to separate them in practice. Our evangelists sometimes seem to be calling us to accept the King without his kingdom; while our prophets, just as narrow in their own way, seem to be trying to build the kingdom without the saving King.

## **Restoring the balance**

There was a time when most Christians believed that evangelism was





The Self-fulfillment predicament (strong form) - effective

17% of Americans:

The most distinctive feature is that it ensnares people in a confusing triple bind:

1) Presented with an abundance of choices about what to do w. their lives, w/out knowing how to make the right choices. Personal freedom is valued so intensely, that they regard each new commitment demanded of them as a threat to their freedom + a challenge to other possibilities they might also exercise. The question of what to commit to + sacrifice for remains forever open, making their lives unsettled.

2) Also, they desire forms of self-fulfillment + success that pre-suppose a cooperative economic and social environment. Their goals take for granted continuing affluence, abundant career opportunities, flexible work arrangements, low-cost travel, diverse outlets for personal creativity, low burdens of responsibility, and so forth. Unfortunately, a low-growth, inflation-ridden, and shortage-plagued economic environment with its troubling

undercurrent of social/political stress creates conditions that are growing less hospitable to some of their self-fulfillment goals.

3) The 3<sup>rd</sup> bind concerns their interpretive framework: those most strongly absorbed in a self-fulfillment quest see the world and themselves through categories of thought borrowed from theories of self-psychology. They speak the tongue of "need" language: they are forever preoccupied with their inner psychological needs. They operate on the premise that emotional cravings are sacred objects and that it is a crime against nature to harbor an unfulfilled emotional need. This psychological attitude affects precisely those crisis points in their lives when their attention might be more productively turned outward - toward the world & its vicissitudes.

# KOREA: N. + S. Compared

## South Korea -

38,000,000 people (twice as much as)

\$ 60 billion economy (five times as much as)

## North Korea

19,000,000 people

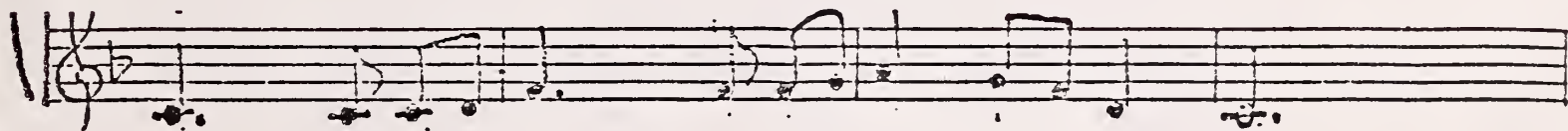
\$ 15 billion economy

KOREA: Justice

UIM unions involved in Labor Party incident sentenced without sufficient evidence.  
Tong Hap Presbyterian G.A. took up offering for those in prison and those fired from  
teaching in colleges. 415 churches responded with offerings totaling 31,000.

- letter, Art Kusler Jan. 23, 1982.

# A RIRANG



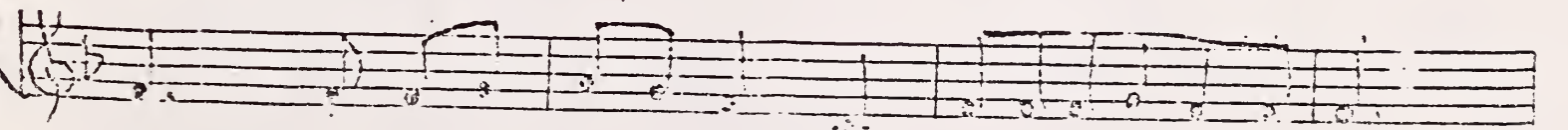
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OPEN DOORS Revelation 3: 7-8, 11-13; 20.

~~John 1: 1-13~~ light.

~~Math. 5: 14-16. Ye are the light of the world.~~

07.

Open Doors in Asia: Rev. 3: 7-8; 11-13; 20.

Verse for the decade - "Behold I stand at the door and set before thee an open door".

Text for today: - Open Doors in Asia.

It may sound unrealistic - should be talking about closed doors.

51 hostages in an Embassy in Tehran 75 days ago.

Afghanistan - armoured tanks roll across the roof of the world - conveyor out

Nepal - no open doors for Jesus.

Pakistan - an embassy in flames.

China - I watched the doors close -

But when God makes a promise he keeps it - "I have set before thee an open door".

He opened the door and brought me out.

He sent me to Korea - it to me, Korea is the open door of Asia for the 80s.

Open Doors in Korea: - ride from airport - 160 churches (out of 2,500) 963 new ones in '79.

① Turn on radio - CBS, the taxi assoc.

② Slum area - closed doors, yes - but Bible opened them.

③ Schools - Bible clubs, Seminary.

④ Christians everywhere - shoe shine boys to Ab. ministers  
millionaires to beggars  
labor organizers to TV stars  
intelligentsia to chuk

But not always open: - Fri. night, movie company cooks & use our house.

Not all the doors are always open but God has promised, & there will always be some open door for you somewhere. -

Food - for the hungry. 1/2 of Asia always hungry

Emergency needs & relief - Refugees. The poverty belt from Vietnam, Bangladesh & Egypt

Missionaries - the gospel can get in: Nepal.

Asian missionaries to Asia

And some doors never close.

Prayer.

Jesus. There was a closed door in Jerusalem see. Disciples opened.

Korean Gov statistics: 18% Chint  
Gallup: 19.4% of 18 yrs. + are Xn.

Send - 27% Xn (Gallup)

Unem - 25%

ChompChin - 14%

Yongnam - 4.6%

Rok Armed force registration from 51% registered as Xn.

Pattern concept: Diffusion of Innovation (spread of new ideas in a culture) ~~described~~

Very slow - first 20% of people. (in Korea: 1850-1980).

Very fast - 20% to 70%  
levels off - above 70%

(20x10)

No.



# KOREA

(Phila. Presbyterials)

Country that tried to keep wild but today more soldiers, more countries.

Tore down house father built.  
Remember when it was beautiful.

But rottenness beneath ancient beauty; vitality beneath today's dust, death.

Begin with old days. 1889

Father stoned in P.Y.

Stayed to see stones become 1st foreign missionary

Pushy success - 5 yrs. Bible + Holy Spirit.

PY transformed. West Gate Church - 3 services

Part 2 shadows: —

① Japanese shinto

4 gods

shinto shrine in pulpit - ripped down, tortured.

② liberation - evangelistic campaign, 30,00,00 for dt. All Korea

③ Communists. Stamp out church

Dr. Busin

Howard returns to P.Y.

But the church stands inconquerable.

Peace churches filter across line

Will you help? \$5 to school

20¢ orphan

\$1 - hospital bed

\*200 p. - buy to college, seminary - replace martyrs.

It is the Korean who are unconquerable. I don't know about you yet.

ABGAR Trad.

Obstacles 165  
Low Cuts and Bars 71

Clay Pits 74

---

Bethlehem Pa.

August 20, 1981

Songjeon University Board

Change of Board members - with M.O.E. permission.

New Board members circled.

Won Han-Kwang = H. H. Underwood

추천임명단

Board Member			Replacement		
직위	소속	임원명단	임기	추천임명단	비고
이사	총회	방지일	80.4.14 - 84.4.11	임안서	Resignation not yet received → 목사나 ↓ 그중하나 노광인교회(교우회부장)
"	"	김택규	79.2.16 - 83.2.15	김용서	Refused to resign 중앙교회 목사
"	UP	Sam Millett 미살라	79.2.16 - 83.2.15	H. H. Underwood 원한광	인제대장교
"	"	서길로	81.6.23 - 85.2.15	유익	Ken Spencer (same)
"	SP	R.K. Robinson 락논슨	79.3.26 - 83.3.3	M. Grubbs 신대희	진주 예수 병정장
"	"	이철원	81.5.9 - 85.2.15	유익	Ronnie Dietrich (same)
"	통근 S	혁봉락	79.2.16 - 83.2.15	김경태	강성진주.이연.노병.진주
"	" T	노은복	81.3.20 - 85.2.15	맹홍길	윤성환
이사	유지 S	김창호	81.3.20 - 85.2.15	강신영	세무안교회
이사	"	방순원	81.3.20 - 85.1.15	유익	Refused to resign.
"	유지 T	경부	81.3.20 - 85.1.15	하원석	김주익신예인교장
"	"	와상구	79.2.16 - 83.2.15	한경보	대전 세광교회 목사
감사	T	김오봉	Auditor 81.9.26 - 82.9.25		Same
"	S				



Alexander Solzhenitsyn - Gulag Archipelago

"Koreans in the Far East were sent into  
exile in Kazakhstan - the first experiment in mass  
arrests on the basis of race"

- p. 72



# *More Than Conquerors*

*by*

DR. SAMUEL MOFFETT

Former Missionary in China

Board of Foreign Missions, Presbyterian Church U. S. A.



This message was delivered by Dr. Moffett at the evening service of the First Presbyterian Church, Vineland, N. J., on November 29, 1953. It has been reprinted with his permission by the Board of Deacons. Additional copies may be secured by contacting the church office, the pastor or a member of the Board.

May I say first that it is a very real privilege to be meeting with you tonight—a privilege to have a share in your 90th Anniversary, and a very particular privilege to be back with your pastor for this brief class reunion. But I think the greatest privilege of all is just to be here. I never cease to give God thanks, after the strife and the turmoil and the tension of the years behind the curtain, for the beauty of the music and the quiet of the sanctuary on a Sunday when people can come together freely to worship God.

I wish it were possible for me this evening simply to congratulate you on your good work during the last ninety years, or failing that, I wish it were possible to comfort and encourage you about the world situation that faces the church. I wish I could tell you that, thanks to your faithful endeavor through almost a century, the faith is now secure and the frontiers are safe. It would be so satisfying to come back from the foreign field and tell you in the home church stories about great victories won for the Lord Jesus Christ out on the frontier. But I haven't many stories of great victories to tell you. Where I have been it is the communists that have been winning the victories. I feel somewhat like General Stilwell. You remember how he came staggering out of the jungles after his disastrous Burma campaign, the Japanese armies hot on his heels, escaping with only a handful of survivors—and as he stumbled into safety a group of American reporters rushed up to him. They said, "General Stilwell give us an optimistic statement for the people back home." They didn't know General Stilwell. He was not called "Vinegar Joe" for nothing. Do you remember what he told those reporters? No false optimism for him. (I'll have to edit what he said, a little, for use here tonight.) He told those reporters, "I tell you we have taken a terrible beating."

I think Christian missionaries also should tell the truth when they come home. I think you can take it, and if you want the truth from me about the world situation facing the Church after your ninety years of good work I am going to have to tell you, "We have taken a terrible beating".

You can sing "Onward Christian Soldiers" if you like, but the grim truth of the matter is that today the Christian Church is retreating outnumbered and out-fought before the greatest onslaught it has suffered in 1300 years, since the days the Moslems came sweeping out of their Arabian desert, sweeping in a conquering crescent across the face of Christendom until they had slashed away and destroyed one half of the Christian Church of the seventh century. It has happened before, I see no reason why it cannot happen again. You really aren't very much better Christians than those Christians of the seventh century, and the new conquerors, not the green tide of Islam but the red tide of the hammer and sickle, are every bit as

fanatical, as contemptuous of human life and quite as spectacularly successful as those Moslem warriors of 1300 years ago.

We Christians have been trying to win the world for almost 2000 years, but in less than half the time that this Vineland Church has existed as a witnessing congregation, the communists have ripped away one-third of the world from us. In less than my own lifetime! What makes them so successful? If you will permit me one bit of over-simplification tonight I'm inclined to put it all in one sentence: the communists have succeeded and you are failing because communists believe in missions and in evangelism with greater intensity for their false faith than you do for the true faith. It's as simple as that. We saw it when they first rolled over us out there in North China.

Have you ever wondered what it is like to be taken by the communists? I remember reading an article some years ago about how a town out in the mid-west decided to act out for its people what communist occupation would mean. So the town fathers went out and hired men to act as red soldiers, and on the appointed day these men came pushing into that little town, pretending to loot the stores rob the banks and insult women. They took the mayor and the ministers out to the edge of town and pretended to shoot them. It was a pretty good imitation of a reign of red terror except for one thing—that is not how it happened. At least that is not how it happened to us when the red tide rolled over us.

We were in Peking. The communist armies under the red Napoleon, Chu Teh, were sweeping down after their conquest of Manchuria, across the rich plains of Peking, closing in for the kill on that ancient city. We had to decide whether to evacuate or to stay. Along with many other missionaries we decided to stay. We stayed partly out of curiosity—I wanted to see what those communists were like; and I stayed partly out of stubbornness—my wife and I are Scotch-Irish. But the principle reason we stayed was because we had gone to China in obedience to the command of Jesus Christ who says "Go ye into all the world and preach the gospel", and no matter how many times I re-read that verse—that great missionary commission—I simply could not make it read, "Go ye into all the world, except communists held territory". So with many another we stayed to see what could be done for the gospel of Jesus Christ behind the curtain. And the curtain fell very quickly.

I had been asked to teach at a university 9 miles outside the Peking city walls. We raced to get there ahead of the communists, along roads that were packed with Nationalist troops retreating in wild disorder. A lieutenant galloped up to us, waving a pistol and shouting, "Look out, get back into the city, the communists are around the corner and they will kill you."



We moved past the burning airport which was already in communist hands, but we made it out to the safety of the university compound and we ducked into that compound with a feeling of great relief. We found people preparing for the coming of the communists. They were laying up stocks of food supplies. They were hiding valuables. I remember one good missionary who collected all the gold rings in his family and what valuables he possessed, went out that very night, which was a black night, dug a deep hole, hid his valuables, covered the hole over very carefully—then spent the next 3 months trying to find that hole again!

We were confused, we were panicky, we were frightened. The bloodthirsty conquerors of Manchuria were upon us. The next night the communists came in—but not at all in the rude, bloodthirsty way that we had imagined. It was one of the shocks of my life, the next morning, to go out of the house and discover the communists in their dirty, padded, mustard-yellow uniforms, stacking their rifles to one side and inviting our students to join them in games, children's games—playing ring-around-a-rosy and blind man's bluff. There was no fighting, no looting, no mistreatment of women. It was the best disciplined army that China had ever seen. We looked at the walls and saw notices, reading, "We guarantee freedom of religion". Communists! Another notice I was very happy to see: "Protect the property of the foreigner". People came in from the village, and said, "We have never seen soldiers like this before in our lives. They even sweep up the streets of the village for us at night".

Now before you think that perhaps my brain has been washed just a little too much, let me warn you that this approach of the communists as I saw it is far more dangerous than the approach of the communists as you imagine it. It is a missionary approach. The communists came into North China as liberators; they behaved like liberators; they called themselves liberators, because they considered themselves missionaries and communists take missions seriously.

Communist strategy is based on the proposition that a communist missionary is as important as a communist soldier. There are times when I think they see the war in which we are engaged in a much clearer perspective than the average American. The communists do not de-emphasize the military level of that war. They know how important it is and they have a strong army. But they don't delude themselves into thinking that the military level is the only level of the war. Communists have told us, "We never expect to defeat America on the field of battle, that would be foolish. But, in the next American depression we are going to conquer the world." To them the economic level is more important even than the military level. And materialists though the communists are, they are able to discern still another level of the

war, which too many Americans forget. This is the battle of ideas, the struggle for the hearts and the minds, and the souls of men. Communists know very well that though they win the war on the other two levels, if they lose the war for the minds of men, they have lost the world. Now that battle is a missionary battle, and the communists take missions seriously.

As their soldiers came in, the communist missionaries came out of hiding, and put on the greatest evangelistic campaign that I have ever seen in my life, and I have heard Billy Graham! They put on meetings that lasted from early in the morning until after midnight. They put on plays, and concerts, and operas, and movies, all loaded with the communist gospel. It was a veritable avalanche of communist evangelism. Before that avalanche, villagers and students were swept away, until one of my own students, came to me and tried to convert me to communism. "You stay with us fifty years, Dr. Moffett," he said, "and you'll see, we'll have a paradise on earth right here in China." And he believed it! But what really frightened me was not that he had been so soon converted to communism, but that he was already trying to convert me. He was already a missionary, coming to convert his unconverted professor. And I could not help but contrast this zealous young missionary convert of the communists, with some of the comfortable Christians I have known at home who would rather die than speak to others about Jesus Christ.

As this tide swept over us, we Christian missionaries began to feel lonely and defeated, and perhaps a little bitter. We began to wonder why it was that that Christian church, like the rest of the free world so often comes up with too little too late. It sent us out as soldiers, as it were, to hold a key pass against the enemy, to win China for Christ. But it sent only a little handful of missionaries to hold that country against hundreds, against thousands, against hundreds of thousands. I do not mean to minimize the Christian effort. At one time we Protestants had 8,000 missionaries in China. That's a goodly number. Even more important was the fact that there were 800,000 Protestant Christians in the Chinese church. But as I said, it is the communists who take missions seriously. They told us that they had in that one country 8,000,000 paid workers. I include in that number a good segment of the communist army, which is a missionary army. 8,000,000 paid workers in China alone! Don't ask me anymore "Why did the communists win China?" They won it because they take missions seriously.

With that iron force of 8,000,000 against our thin line of 800,000, is it any wonder that I come back to you without any happy little stories about missionary work in China? This is the kind of story I can tell you if you can take it. About a year after the communist conquest, a young Chinese Christian worker invited his young people to a summer conference.

He didn't really expect them to come. He knew that the communists had assigned a full time political worker, a missionary, to those young people. He knew that the communist youth corps had taken as its objective the conversion of every single young Christian in that community to communism. He knew the pressures which communists can bring to bear on young people in their totalitarian state. But they came to the conference and his heart was lifted up and they went through the week of the conference in the old familiar way. I don't know about your conferences, but out there our conferences closed with a night of testimony for Jesus Christ, as the young people stood up one by one to say what Jesus meant to them. They came to the last night, the night of testimony, and the young people stood up all right. They stood up one by one and renounced their faith in Jesus Christ, just as the communists had planned, leaving a young Christian worker heart-broken, almost out of his mind, at the wreckage of all his hopes and all his work. I don't have a pretty picture to paint for you about the situation over there, but I think you should know the truth.

Are we defeated, then? Are all your ninety years of good work done in vain? I would be false to my calling as a minister of Jesus Christ if I came to you out of China with a message of defeat. Don't forget God, and the power of God, and the word of God. Remember that verse in St. Paul's epistle to the Romans, the 8th chapter, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword. Nay in all these things we are more than conquerors through Him that loved us". Perhaps I have been talking too much about the communists conquerors. They're there, and they are conquering. But by the grace of our Almighty God, there is in China today a group of God's "more than conquerors", the faithful remnant.

We don't talk about them very much. You will hear stories of failure in China, but I doubt if you will hear many stories of faithfulness for this reason: it is dangerous to talk about the "more than conquerors" behind the curtain. In one day, in the city in which we had been working, 376 people were executed before a stamping, cheering crowd of 40,000 people. That was one day, in one town, and executions went on for months. I am afraid even to wonder whether any of my Chinese Christian friends were among those who were executed. I do know that statements made in this country have been used against Christians out there within 48 hours, and I am not willing to have any carelessly quoted statement of mine used against Christians of China. So you will not hear too much about the "more than conquerors". But they are there. I cannot leave you completely discouraged. Let me tell you about a few, disguising them for their own safety

Here is one: an officer in the People's Liberation Army, the red army—but not any more. Today he is somewhere in China studying for the gospel ministry. What makes you think that communists cannot be converted?

Here is another: a woman, a very small but a very brave woman. The communists came rolling into her town, as they rolled into so many of them, as polite, disciplined liberators, promising to bring in the new 'heaven on earth'. The notices went up, "We guarantee freedom of religion". But it is only a paper promise. Before two years had passed the first enthusiasm was gone and the iron fist was beginning to be felt beneath the velvet glove. Communists officials came to this woman who was principal of a bible school. They said to her, "Of course we guarantee freedom of religion. You can go to church on Sunday. But religion is superstition and superstition and education don't mix. You must stop teaching the Bible in your school." Then the little woman stood up to face the communist conquerors. "I know you can drive me out of town," she said, "I know you can close the doors of our school. But this is a Bible school, and as long as our doors stay open, we are going to teach the Bible!" As far as I know, that woman is still teaching the Bible behind the bamboo curtain "more than conqueror through Him that loves her".

While there are faithful men and women like this in the church behind the curtain, I am not anxious about the future of the church of Jesus Christ in China. The rains may descend, and the floods come, and the winds blow and beat against that little church, but it will stand. It will stand because it is built upon the Rock, Jesus Christ.

Frankly there are times when I am more concerned about the church right here in America. What about your foundations? Life is so easy for you, and foundations may not seem important, but if the dark days should come here, as they could, where would you be standing? Would you be standing with those "more than conquerors" behind the curtain on Jesus Christ, the rock that never shakes?

You are ninety years old. Are you really standing on the rock? Then and only then will you be ready to move out again into the world to capture and to win it for Jesus Christ. But to do that, you too are going to have to learn to take missions seriously.

Let us pray.

Oh, Lord, our Heavenly Father, Thou knowest our weaknesses. How easily we are swept from side to side with every wind that blows, but Thou O Lord are strong, Thy grace is sufficient for us, Thy strength can be made manifest even through our weakness therefore O Lord come into our hearts, take us, weak as we are, transform us by the grace of Jesus Christ into Thy tools and Thy instruments for the winning of the world through Jesus Christ. Amen.

Present Situation of Religions in Korea  
As of Oct. 31, 1976

Religions	Churches	The Clergy	Believers
Buddhism	6,780	21,612	12,154,775
Catholicism	2,265	3,921	1,052,691
Protestantism	17,846	21,948	4,658,700
Confucianism	232	11,944	4,723,493
Chondogyo	140	1,629	822,729
Taejonggyo	52	47	158,632
Won Buddhism	295	3,150	751,591
Other religions	1,294	6,938	1,866,696
Total	28,904	71,189	26,189,306

— "Korea Friend" March 1977



# D. The Victory of the Church.

1. <sup>Victory over death</sup> 300 pastors killed - but for every one killed - 2 stand & take place.

Taekun seminary -  $\frac{3}{4}$  re-people

142 in one ship. - 6 in. direct.

2 meals a day - standing up - 2 bowls rice, 1 soup.

Request no lunch hr. - bec. no lunch. Let's study straight thru.

Typical: Cho - grandfather, elder, killed by communist.  
father, minister, killed by "

"Therefore I must become a minister"

## 2. Victory thru words: -

in Inusan hospital 4000 converted, accept it.

① Young man without leg. Not interested in it. Bible woman keeps reading praying to him. As leaves prison R.C. clerk "Not true." Goes to Prot. - Truth. As he prays, asks God, "What can I do?" Well, just make yourself some legs.

② Another, no arm but gave glory "I could not see Jesus - unless I had seen wounded."

## 3. Victory in devastation.

Thousands of orphans.

One lady - beggar, seen on street-corner, in driving rain

teaching 2 other beggars says to only "This is my father's will."

## 4. In this victory we have had a share -

We have died for Korea. They have died for us.

None with -

## KOREA - #2

Intro. - Everybody knows about Korea now. No longer "Is it in Kansas?"

① But people still don't know much about Koreans: -

Ambassador Yu Chan Yang, in Boston. What nationality? guess. "Chinese." "No." Studied him - "Japanese."  
"No" - looked more carefully - "Filipino." "I'll give you one more guess. By elimination you should get it this time." Long silence. Then face lighted up. "I've got it. You're an estremo."

Koreans - a distinct people -

② People still don't know much about Korean history.

Misconceptions - history of missions - turning of savages.

No - lay, + ancient culture - whole your ancestor in blue paint.

Admiral Rogers

84 - city wall as old as David.

Achievements: - unmeasurable type  
- armored battleship  
- observatory

## Missions

A. Hist. of missions not a hist. of turning of savages, but impact of Gospel of love on a group of fears.

Fear - bicycle spirits.

Love - the Gospel of the God-Spirit who loves.

B. The growth of the church - R.E. Spear - "single vitality"

1. Bible study

2. Self-propagation

3. Self-support

C. The Testing of the Church.

Pastor Han Joon Myung - S.P.O.D. 1950 - with 300, heads tied behind back taken to camp. About 100 bloody bodies in the candle-light. "Kneel down on top of the bodies." Too terrified to resist. Another warden, candle in left hand, saw-machine gun in right - eye to shoot in need at close range. At Han's turn, the need of a man presumably shot, raised in agony. "Shoot him. Where is that head?" As he came back stepping on Han, last count - picked up one beyond Han. 3 hrs. later screaming weeping women. One dynamited. 3 days - then bombs blew hole thru roof. Han escaped.

**REMEMBER JERUSALEM****Psalm 137:1,3-6; Rev. 21 1-4**

Let me begin with a poem, one of the oldest poems in the world.

[By the waters of Babylon, there we sat down, and wept when we remembered Zion.... Our captors ...[said], 'Sing us a song of Zion'.] How shall we sing the Lord's song in a foreign land? If I forget thee O Jerusalem, let my right hand wither! Let my tongue cleave to the roof of my mouth, if I do not remember thee, if I do not set Jerusalem above my highest joy."

"If I forget thee, O Jerusalem." It's a song of the refugees, a song of the marginalized, and it was written at least 2,500 years ago, Psalm 137. But what does Jerusalem have to do with Asia (or North Korea)? That's what I am supposed to be talking about. Aside from the fact that Jerusalem is in Asia (which some people forget), I think of the connection in another way. I think of the symbol, Jerusalem. However far any of us roam, however long we live, we all have our Jerusalems. Our Jerusalems are those almost sacred places in our memories, the roots of our identities. They are what we always remember as "home".

I have three Jerusalems (four), three (four) cities I will always remember. One is Pyongyang, the capital of North Korea. One is Seoul, the capital of South Korea. And one is Peking (or Princeton)). Those are my homes, my Jerusalems. I have lived in them longer or more intensely than anywhere else, about 18 years in Pyongyang, some 25 years in Seoul, and 2 intense years I will never forget in Peking in the middle of a revolution (and/or 20 in Princeton). My three Jerusalems. "If I forget thee, O Jerusalem, let my hand wither, and my tongue cleave to the roof of my mouth, if I do not remember thee."

I. PYENGYANG. I left my first Jerusalem, Pyongyang, 63 years ago, and thought I might never see it again. Then suddenly, in January 1997, there was an unexpected opening, and I found myself going home. But Pyongyang was not the Jerusalem I remembered. By an amazing coincidence our Russian plane landed us at the Pyongyang airport on January 25, my father's birthday, exactly 107 years to the day since he first landed in Korea. He was just 26 years old, and within

a year, young and unafraid, he determined to go north, into territory forbidden for residence by foreigners, to try to open the forbidden north to missionary work. Pyenyang in 1890 was no Jerusalem. It was known as the roughest, wickedest city in Korea. A city of tiger hunters, unruly mobs, and child prostitutes. On his second trip they stoned him in the street. And the next year, 1892, they drove him out of the city six times in just that one year.

But I didn't remember Pyengyang as the wickedest city in Korea. By the time I came along--father was 50 years old when I was born--Pyengyang was known as the city of churches. Father organized the first one with his first eight baptisms in 1894. One church. There were thirty churches in the city when I was born there. There were so many Christians in the city that shopkeepers found it useless to open for business on Sunday--that was the day that Korean Christians didn't buy things. They went to church. People in the country began to call it "Yerushalem", because they thought a Christian city should be called by the name of the mother of Christian cities, Jerusalem. The wicked city had become a Korean Jerusalem.

But Pyengyang was once again no Jerusalem when I finally returned in January, 1997. True, they didn't stone us when we arrived, as they had stoned my father. They did, however, take away our passports, which left us feeling very vulnerable. My passport puzzled them, it said, "Birthplace, Pyengyang, Korea. They found that hard to believe. But that was temporary. In fact they treated us very well.

They drove us from the airport in a cavalcade of six cranberry-red Mercedes. I hardly recognized the city. It wasn't the friendly, small beautiful Asiatic city I had known. It didn't even look or feel Asiatic. Asian cities are always so full of life--people buying, selling, talking, bargaining, pushing, laughing. But as we moved through the broad, clean streets, we saw so few people. The streets seemed almost empty, and unnaturally silent. And where were the churches, I remembered. There were none, at least not at first sight. Instead of the crosses on buildings all over the cities in the south--we counted thirteen churches visible from just one window in our brief stop at the Seoul airport, here it was the communist slogans which were plastered all over the buildings, and hung across the streets--big black or gold letters on



red signs at every corner, on the heavy, not very beautiful buildings. The constant repetition of communist slogans was depressing. "What the party says; we do". And "Our great leader Comrade Kim Il Sung will always be with us, eternally". <sup>eternally?</sup> He died three years ago. But they are making him into a god. Eileen remarked that the whole city had the feeling of a religious cult, turned in on itself, closely guarded, and manipulated with religious intensity.

Pyongyang's religion is politics. Not the God of Jerusalem, Abraham, Isaac and Jacob. Not the Father of our Lord Jesus Christ. They have turned cultic, and their gods are new and very political.

*That makes it unbearably hard for Christians*

<sup>Churches?</sup> Fifty or so years ago there were more Christians in northern Korea than in southern Korea. Two-thirds of all the Christians were in the north. Not now. In all of North Korea there are only three open churches--two Protestant, one Catholic. They were built by the communist state for public relations reasons. They were built to prove to the outside world that there is religious liberty in North Korea. On Sunday we went to worship at one of them. There were about 30 or 40 people gathered, and even to see that many Christians together was an encouragement. For the last six or seven years the government has allowed public Christian worship once again in the capital. But they were all old people. No young people. It is forbidden to expose anyone under 17 to Christian teachings. They are not allowed to have public baptisms, or weddings in their three permitted churches.

We had been told that they have a seminary for training Christian ministers, but <sup>we</sup> were disappointed to find that it was not functioning this year. When the persecutions stopped, and the three churches were built for them, they opened a class for about eight ministerial candidates, one class only for a four year course. They had intended to begin another class then, but there were not enough churches for even that few a number of trained leaders, so they had suspended the teaching for a while. One new development we did discover, and were delighted. A new category of Christian gatherings has been recognized. There have been only two since Christianity was once again allowed: there were what are called "open churches", three of them, and there were the unregistered, unrecognized house churches--perhaps as many as 500, they told us. But now some of the

house churches have been permitted to become semi-public, and are called "meeting places". The total number in all of North Korea, we were told, is 3 open churches (2 Protestant, 1 Catholic--they cannot call it "Roman Catholic", for they are not allowed to recognize the authority of the Pope), and 10 meeting places (7 Protestant, 3 Catholic), and an estimate of 500 house churches.

We owe to Billy Graham the fact that Protestants have 1 churches and the Catholics only one. The "Great Leader" Kim Il Sung invited Gaham to Korea for political reasons of course, not religious, but he took a liking to him. He was so refreshingly honest. Invited to dinner he said to Kim, "Your mother was a Christian, wasn't she." Kim had to admit she was. "Then," said Graham, "where is the church in which your mother used to worship." And here was a stunned silence. "Where is it," Kim demanded of his aids. "It's gone, destroyed by the Americans," they said. And Kim looked at them and said, "Build it!". So we have two Protestant churches in Pyengyang.

In so many ways, that visit to my first Jerusalem, Pyengyang, was a disappointment. But how can I forget it. "If I forget thee, O Jerusalem..." How can I forget the teacher at Kim Il Sung University who told me in a low voice, "I am a Christian". And the little choir, in the Chil-Kok church, 5 women and a man, singing the old Christian hymns with tears in their eyes. They need our prayers. And they need food. We saw no signs of starvation in Pyengyang. They keep the city as a showcase, and visitors like us see only what they want us to see. But they say that by <sup>winter</sup> ~~May~~, or ~~August~~ at the latest, <sup>again</sup> North Korea will run out of its last stores of food. ~~Just this month~~ <sup>LAST YEAR</sup> USA Today (Apr. 11, 1997) carried a harrowing article about the suffering. From one orphanage came this report: "This winter 30 babies have died from lack of food and from contaminated water." And from a hospital on the Yalu River, "We can give our patients less than a third of the 1,500 calories they need a day to stay alive." And from another city, "Factories have been shut for lack of electricity; the nurseries and kindergartens can no longer serve meals; about half of the 8,800 children under 7 have stopped growing or lack of food. Looking at them, you can see that soon they will died--they lie there extremely quite and look like skeletons". In the villages, women and children scour the empty fields for the "one meal a day--a bowl of gruel with chopped

weeds, pulverized corn cobs, ground roots or the boiled inner skin of bark" off what trees have not been cut down to keep them warm in the Siberian-cold winter.

They do indeed need our help. Paul told his first converts in Europe, the Macedonians to "Remember Jerusalem", and from their poverty they took up an offering for the mother church in Jerusalem in its hour of need. I can't forget the Christians of North Korea in my Jerusalem. The best way Eileen and I have found to help is through the Eugene Bell Foundation...

"If I forget thee, O Jerusalem..."

II. SEOUL. But what about my second Jerusalem, Seoul?. What a difference!. North Korea is collapsing into bankruptcy. South Korea despite the current crisis is still one of the economic miracles of Asia. When I was a boy, it was the north which was the busy industrial center of the country; the south was rural agrarian. The north had the factories, the coal, the water power, the electricity. Today the north is rusting away, and South Korea is still one of the "little tigers" of Asia's economy. People in Seoul feel that they have been hit hard, and they have. But think how much better off they are now than they were 40 years ago. When Eileen and I were married in Seoul in 1956, per capita income (GDP) in South Korea was \$80 a year; today it is about \$8,000 (fallen from \$10,000) a year per person. South Korea is even better off than mighty China, where per capita income is only about \$700 a year, while South Korea's, even after the decline is about \$8,000--ten times higher than China's, and 100 times higher than it was only 40 years ago.

And churches? Well, in numbers of churches it is Seoul, not Pyenyang, which we might call "Yerushalem". There are three open churches in North Korea; in South Korea 50,000. There may be about 50,000 Christians in the north, counting the unregistered underground house churches. In South Korea 18,000,000 today (1995 figures).

Presbyterians began in Switzerland with John Calvin. But the largest Presbyterian church in the world is not in Switzerland but in Seoul, Korea. Methodism began in England with John Wesley, but the two largest Methodist churches in the world are in Seoul, Korea.

Pentecostalism, in its modern form, began in Southern California, but the largest Pentecostal church in the world is in Seoul, Korea.

Now you might think that with the South so rich and prospering, that this is one Jerusalem that needs no offering. That we can forget it. Not so. As a matter of fact, it is the poor who proportionately support the Christian churches far more generously than the rich. Evangelism in South Korea is leveling off. The church is not growing as it should. And many a small Christian church is struggling to survive; many a Christian school is in financial trouble; many a Christian family is not sharing in the general spread of wealth.

Don't forget South Korea. "If I forget thee, O Jerusalem".

III. PEKING, CHINA. Now, my third Jerusalem, Peking (or Beijing). It wasn't always my Jerusalem, my fondly remembered home. There was a time when, in the Chinese revolution, I couldn't wait to get away from China altogether. I was there for only about four years, two years in Peking at Yenching University, and two years in Nanking at Nanking Theological Seminary (about one year under the nationalists and nearly three years under the communists, 1947-1951).

On our way into North Korea we had to go by way of Peking. Seoul to Pyengyang, only about 100 miles apart would have been much quicker, but the Korean border at the 38th parallel is the tightest, most impermeable border, I think, in the world. A 5-mile demilitarized zone, barbed wire, tank traps, and two of the largest armies in the world facing each other, a million in the north, 600,000 on the South Korea side, with no peace treaty, only a temporary armistice separating them.

It had been 47 years since I left Peking. As the communists advanced out of Manchuria, instead of leaving as the State Department advised, I accepted an invitation to teach at Yenching University, 12 miles outside the city walls, and barely beat the communists to the campus. The 8th Liberation Army, under its "Red Napoleon" captured it only about two weeks after I arrived, and the next year was neither as bad as I expected, nor as good as I had hoped. But that is another story.

*What a difference between Peking going into N. K., and Peking coming back from N. K.  
Just a week - but how our perceptions change! Before N. K.,*

7

The next time I saw Peking was on our way to North Korea in 1997. I remembered the bad days. And Tienan-men Square was still on our minds. After the years of freedom in South Korea and the USA landing in China felt like landing behind walls closing in on us again, and suspicions of constant surveillance and thought control. How circumstances do change our emotional responses. Landing in China after North Korea was like being free again. We felt liberated.

Despite 50 years of communism, China now has one of the fastest growing number of Christians in the world. They told me when I was thrown out of China that after they got rid of us missionaries the Chinese church would wither away. Well, it didn't. Back then in 1951 there were reported to be between 3 and 4 million Christians in China. Today after half a century of communist rule there are probably about 40 million--ten times as many as before the revolution. Some say there are 60 to 80 million, 20 times as many.

We attended just one church service in Peking. There were 1300 people trying to get into a sanctuary built for only 1000. And the 80 year old pastor stood up and said to them, "There are only 50,000 Christians in Peking, out of a population of 10 million. We have a holiday next week. Don't waste it. Go out and tell the people you meet about the Lord Jesus Christ.

Pray for China, for those Christians in their growing churches. Don't forget my 3rd Jerusalem.

IV. PRINCETON. And don't forget Princeton, my 4th Jerusalem. Here we are, and where the Lord has placed us, let us learn to make it a Jerusalem. There are times it won't seem like Jerusalem. Too many problems just living here in so expensive a town. But the Lord brought you here, and if you don't believe than you don't belong here. I put it off myself as long as possible. I wanted to stay in Korea. Then I had to retire, and in the middle of the night the Lord spoke to me--well, it wasn't exactly the Lord, it was Dr. McCord, the president of Princeton Seminary then. But what he said was like a message from the Lord. He woke me up at 2:30 in the morning--he didn't know what time it was in Korea--and his gravelly voice came over the phone, "Sam, you've been

in Korea long enough. I have a mission field for you right here in Korea.

And that is true for you too. If you feel that the Lord has called you to Princeton, this can be a Jerusalem. Remember how Christian world missions started? In Jerusalem. The Book of Acts (1:8 ff.) tells how the Holy Spirit spoke to the disciples, "You shall be my witnesses in Jerusalem, in Judaea, and Samaria and to the ends of the earth.." Right here in Princeton, we will need from you Korean Christians a clear witness to the good news of Jesus Christ.

THE NEW JERUSALEM. But wait a minute. I can't stop here in any of my present Jerusalems. I can't live forever in Pyengyang, or Seoul, or Peking ~~or Princeton where I met my Eileen.~~ There is a final and greater Jerusalem for all of us--all who believe. The Bible tells us so. Remember the vision of John in the Book of Revelation (21:1-4):

John wrote, "I saw a new heaven and a new earth... And I saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride for her husband. And I heard a great voice saying, 'Behold the tabernacle of God is with men, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe all tears from their eyes, and there shall be no death, neither sorrow nor crying, neither shall there be any more pain...'"

You don't need to forget your beloved Jerusalems, here on this earth. But don't let memory trick you into thinking that any of them were or are perfect. Pyengyang? People are crying there--crying for food. In the New Jerusalem there will be no tears. Seoul? People are dying there--perhaps from eating too much food. In the New Jerusalem there will be no death. Princeton? We know how many are in pain here, pain physical, pain emotional, pain spiritual. But in the New Jerusalem there will be no pain.

Don't forget your Jerusalems. Some need food. Some need the peace that only Jesus can bring into our hearts. Pray for them. Give for them. Work for them. But don't be homesick for them. The best still lies ahead. We will be with Jesus, and with Him in the New Jerusalem, we'll be at home forever.

"How shall we sing the Lord's song in a foreign land? If I forget thee, O Jerusalem, let my right hand wither, and let my tongue cleave to the roof of my mouth. If I do not remember thee..."

*Looking back - and looking ahead - I will never forget Jerusalem*

"A little while and you will not see me, and again a little while and you will see me... In the end you will have trouble. But courage! The victory is mine; I have overcome the world" (John 16:16, 33).

## Breakthrough

John 16: 16-21; 31-33.

(20 x 10)

~~One hundred and fifty six years ago,~~  
On Feb. 25, 1832 the little British ship, the  
Lord Amherst under the command of Capt. Peers left  
Macao harbor for a voyage up ~~the~~ of exploration and  
trade along uncharted sections of the China Coast ~~and the~~  
~~Yellow Sea~~. On board as interpreter, "surgeon" (though he  
was no doctor) was a German missionary, Carl Gutzlaff.  
For four months they worked their way up the China  
Sea and ~~and~~ the Shantung peninsula ~~into the Yellow~~  
~~Sea~~ - then, as he records in his journal, "We...  
stretched over [across the Yellow Sea] and a  
stiff breeze brought us in sight of Corea." That was  
on July 17 - 146 years ago. And Carl Gutzlaff  
then became the first Western missionary to Corea.

First landing - north - at Suai. "Spotted with white." July 25, 1832.

It was an historic breakthrough for Protestant  
missions. The "Hermit Kingdom", unapproachable Korea  
had been reached with the good news at last.  
And as we sometimes imagine the history of missions,  
everything afterwards should have moved smoothly  
and triumphantly toward the rapid conversion of  
one more unreachd nation to the true faith.

No.



But God's ways are not so simple, and the progress of the gospel is never that smooth. Gutzlaff left Wansan-do, and sailed south. On Aug. 17 he passed Quelport (Cheju-do) - "a charming spot... well-cultivated" Ideal for a mission station, he wrote. "I know not how far the Korean government exercises control over the island; but I should think that a missionary residing here, would be less subject to dangers than those in New Zealand.. " "One thing is true," he concluded, "these islands are not inaccessible to Christianity."

So he sailed away. But no one followed. It was the great breakthrough. But for fifty years no Protestant, at least, came with the rest of the good news of salvation and joy in Jesus Christ. Potatoes and the Lord's Prayer, they seemed to say, were enough for Korea.

The real story of the Christian life - the unvarnished truth about the history of our faith - is not <sup>an</sup> unbroken series of triumphs & miracles. The Biblical pattern is much closer to real life. It is more like a rhythm of success and seeming failure: breakthrough (like Gutzlaff) and then not success, but 50 years of disappointment.

It has always been ~~the~~ time. Take Moses. The breakthrough at the Red Sea, the triumph of the exodus, led not straight to the Promised Land, but to 40 years of grumbling and wandering in the wilderness.

In the NT, the breakthrough - the greatest in all history - is followed by what? Victory? No, rejection and crucifixion. And in our Scripture text, in his last great discourse to his disciples before the end, what does our Lord promise them. Unhindered success, unalloyed joy? He says, you'll have success; you'll have great joy. But not all the time. "A little while and you will not see me, and again a little time and you will see me. In the world you will have trouble. But courage! The victory is mine. I have overcome the world."

John 16

Let me try to illustrate this pattern of rhythm in the Christian life with something of the sweep of the history of Protestant missions in this country of Korea. It seems to fall into a three-fold pattern: <sup>(1)</sup> first, breakthrough, sometimes almost dazzling success, and, in the personal life, the ecstasy of conversion, perhaps, or the filling of the Spirit. <sup>(2)</sup> But second, is disappointment. "In the world you will have trouble" The ecstasy is hard to sustain. The failures come. After the Jitzbliff breakthrough - 50 years of drought.

Three-fold pattern

③ But the disappointments need not last either. After the breakthrough, and the disappointments, in the goodness of God he sends his miracles of Grace. "Courage, the Victory is mine; I have overcome the world."

Allen

Fifty years after Wutzeff, the first resident Protestant mission finally came to Kree

Severton

Father

Perhaps the lesson for us here, in all this, is not to expect too much in ~~your~~ our Christian life, when everything seems to be going ~~your~~ <sup>our</sup> way. That is dangerous. We too easily ~~and~~ <sup>and</sup> up demand success in the faith not as a gift from God, but as a human right. We have no rights before God. Everything is a gift. But conversely, don't expect too little from Him, either, when nothing seems to be going right. After the breakthrough, the disappointments will come; but after the disappointments, the miracles of His goodness and His love.

"A little while," said Jesus, "and you will not see me, and again a little while and you will see me... In the world you will have trouble. But courage! The victory is mine; I have overcome the world."

1979  
1832  
146

1884  
1832  
52

Left Macao on Feb. 25. "The Lord Amherst". Interpreter + Surgeon.

1832 :- On July 17 "a stiff breeze brought us in sight of Green..."

(20x10)

"The waters on the western coast are spotted with ~~low~~ islands" — though on current maps they've been blended and lost into the mainland — so many, in fact, that the King of Korea is aptly styled "the Sovereign of ten thousand isles" for the whole coast is studded with islands of every shape and size.

On July 25 - reached Wonsan - do.

Chejudo - "I know not how far the Cuman government exercises control over this island; but I should think that a missionary residing here would be less subject to dangers than those in New Zealand... One thing is true, these islands are not inaccessible to Xty."

Call to Worship - The Lord is in his holy temple

Invocation - O Lord our God to whom all hearts are  
open and from whom no secrets are hid, cleanse the  
iniquities of our hearts by the inspiration of thy Holy  
Spirit that we may more perfectly love thee and  
worthily do thy commandments + Lord's Prayer

Hymn #

Response Reading #

~~Welcome~~ Announcements

~~Close~~

Welcome and Announcements

Scripture

Q. A. Lesson

Prayer

Hymn #

Offering

Doxology

~~Q. A. Lesson~~

Sermon

Hymn #

Benediction.

No.

(20 x 10)

Sam Moffett

GOOD NEWS FROM KOREA  
Phil. 1:15-18

I am always delighted to be back in Philadelphia presbytery having spent a whole year here once years ago on assignment from the old Board of Foreign Missions as your visiting missionary. I had just been thrown out of China by a tumultuous revolution, and the peace and stability of old Philadelphia together with your warm welcome was good for my soul.

But I have another reason to feel good about Philadelphia. I am grateful to you as a Presbyterian for getting our first General Assembly off to a good start more than 200 years ago. And to my missionary mind one of the best things about that start was that it directed the church right there at the beginning to be a missionary church. It asked each of its four synods to find and recommend two missionaries for witness to the good news of Christ outside our organized Presbyterian boundaries, and ask the presbyteries to provide the funds.

I want to talk to you this noon about "Good News". How we Presbyterians need a little good news these days. We're wallowing in bad news. Every bit of news out of our headquarters in Louisville, too many reckless actions of synods and presbyteries, every report of how many members we are losing, or how much we are sinking into debt--it all seems to be bad news. We lose 40,000 members every years. In just the last 25 years, since 1966, we Presbyterians have lost over a third of our membership in the last 25 years, one and a half million members in only 25 years. 34% to be exact from 4.5 million in 1966 to less than 2.8 million in 1992. Our General Assembly is slipping fast toward chapter 11 bankruptcy. Some even say that our one-issue fanats are going to split the church before the year 2000. These are not good days for American Presbyterians.

Our Presbyterian schools are in trouble. Did you read that one of our once great Presbyterian colleges on the west coast took the cross off its chapel, because, they were told, we should be more inclusive and respect the diversity of our faculty and students who are offended by the Christian cross. In some ways, most frightening of all is what is happening to the American family, right in the church. Family morality, based on Christian values, has been the glue that has held American society and culture together for three centuries. Today it is being eroded by a spreading plague of sexual license, pornography, broken families, and abandoned children. According to the New York Times last week, 56 million Americans are infected [with sexually transmitted diseases], that is one out of every five, and soon "at least one out of every four can expect to be". (NYT, 4/7/93). And some Presbyterians are saying, "Well, that's the way it is. Perhaps we're just too old fashioned." We are taking more and more of our

values from our increasingly non-Christian culture, instead of from the Scriptures, which for Presbyterians are supposed to be the standard. We have almost ceased to be Presbyterians

Well, that's enough of the bad news. I have some good news for you Presbyterians this noon, good news from Korea. Let me put it this way, in four points:

1. The number of American Presbyterians may be declining, but in Korea Presbyterians are the fastest growing church, perhaps in the whole world.

2. American Presbyterian missions may be declining, but in Korea, Presbyterians are sending more and more missionaries all over the world.

3. Presbyterians here may have lost some of the joy and vitality out of their spiritual lives (though only God can judge), but in Korea there is a depth of commitment and faith that measures up to anything I find in the whole history of the church.

4. But I have a one sentence conclusion that I must not leave out. In the final analysis, we American Christians must take our challenge not from the good news from Korea, but from the best "good news" of all, the good news that is the Word of God, the Bible.

My first bit of good news should come, as always, not from Korea but from the Bible. I have chosen a passage from St. Paul's epistle to the Philippians, some verses from the first chapter (Phil. 1: 12, 14-19a). Remember that Paul is writing from prison in Rome, perhaps only months before he was executed, but he is not asking for sympathy, he is almost happy about it. What he is talking about--his situation there in Rome-- sounds like the worst kind of bad news, but he treats it as if it were good news. Hear now the word of God:

"I want you to know, brethren, that what has happened to me has really served to advance the gospel.... Some indeed preach Christ from envy and rivalry, but others from good will. The latter do it out of love knowing that I am put here for the defense of the gospel; the former proclaim Christ out of partnership, not sincerely but thinking to afflict me in my imprisonment. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice....." "Rejoice always, and again I say rejoice."

He is writing from prison, probably not many months before his execution; and the Christian community there in Rome instead of standing up to defend him, has split in two, and he is



writing to a church, the first church he had ever planted in Europe, which seems to be heading toward a possible split itself. And he says: "Rejoice!". Incredible! Had Paul gone mad?

We know better. Kierkegaard, the Danish philosopher whom preachers like me love to quote, remarks somewhere [in Works of Love] that "for practical purposes it is at the hopeless moment that we require the hopeful man [or woman]... Exactly where hope ceases to be reasonable it begins to be useful."

We Presbyterians desperately need a bit of that kind of hope. We are wallowing in bad news these days. But today I want to say to myself and to you, just what Paul said to the Philippians, "So what. Rejoice, and again I say rejoice."

That doesn't mean we go around saying: Don't worry. There's really nothing wrong. We're all right". We are not all right, and we Presbyterians had better begin by admitting it. The whole world is a mess, and we are part of the mess.

Our country is broke and falling every day more billion dollars into debt. So are we. Our cities are falling apart, fraying at the edges and decaying at the center. So are we. Our public schools get worse every year, so busy trying to keep its halls and classrooms safe from violence to have enough time left to educate. !

we shrug and say we can't do anything about it any more. It's a free country, and we'll just have to be lovingly inclusive and try to live with it. Why should we expect Presbyterians to be any different?"

The answer is: because we're supposed to be different. We're Christians, and the Bible tells us what Paul in another of his letters told those misbehaving Roman Christians very bluntly: You are not acting like Christians. "Do not be conformed to this world but be transformed", be renewed. That is the good news of God's grace and power for change that is our answer to the bad news. The good news is that no Christian, no church in America needs to surrender to this tide of decay and decline that is sweeping down like a northeaster on our American dream of life,

liberty and happiness for all. Christians, and surely Calvinists more than any, know what it is to stand against the tide. We don't surrender easily. What Jesus said to his disciples he still says to us, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." "Rejoice, and again I say rejoice".

But before we go out in hopeless despair like David Koresh and commit ourselves and our people to suicide let me remind you of a more Biblical answer to what seems like a hopeless situation. Let me read to you a few verse from St. Paul's letter to the Philippians.

It reminds me of how the Korean Presbyterian church started. I may want to remind you later that there are more Presbyterians in Korea, apparently, than here in the United States; and that the Korean churches in America are the fastest growing ethnic segment in our no longer fast-growing Presbyterian Church U.S.A. But this is how they got started as a Korean Presbyterian Church.

It was back in 1907, and the first class was graduating from the first Protestant seminary in Korea, a Presbyterian seminary. With the graduation of the first class of candidates for ordination, the missionaries decided that it was time to make the Korean church independent of American synods and presbyteries, and for the missionaries to turn over control of the church to the Koreans, who counting ministers and elders, would now be the majority in the church. So they together formed the first Korean presbytery there in my hometown of Pyongyang to ordain the seven graduates. As they gathered to come into the meeting to be ordained, the seven Korean gathered for a moment of prayer. They said, "It is an awesome thing to think that we will be the first Koreans ever ordained to the ministry of word and sacraments". But one said, "Wait a minute. Ministers are not enough. Real churches have more than ministers; they have missionaries. That is how we

became Christians." They looked at each other. Then they looked hard at one of their number. "Didn't you stone the first missionary you ever saw, right here in Pyongyang?" He looked embarrassed and nodded, and said, "Yes, but I've repented and the Lord has forgiven me." But the others said, "That's not enough. You are going to have to be our first missionary." And they walked in to be ordained. And the amazing thing is that the ordaining Moderator of that first Korean presbytery happened to be the man he had stoned sixteen years earlier. So the missionary ordained the man who had stoned him. And Yi Kui-P'ung was sent off him off as the first Korean foreign missionary to a strange island with a strange matriarchal culture, and the strong women of that island stoned him. And that is how the Korean church got its start, a church in mission from the very beginning

I am happy to be home again in Korea. My father and mother were married in Korea. I was born in Korea. My wife and I were married in Korea. And it is very, very good to be back here once more with so many old friends.

It is a particular honor for me to be able to come back as a filial son to share in the honors being given to my father this month. I want to thank all who made possible the dedication of a building in his name on the campus of the seminary he started in his home in Pyengyang so long ago in 1901. There were only two students in his first class, and seven when the first class graduated in 1907. I remember some of them very well: Kil Sun-Joo, and Suh Kyung-jo, and Yi Kui-P'oong, and Han Suk-Jin.

I was born in Japanese occupied Korea. How wonderful it is to be in a free Korea. My first memory was when I was three years old, and Japanese soldiers with guns forced their way into our home looking for students who had taken part in the Sam-il-undong that day. All day the students had been shouting, "Tae-Han Tong-nip Mansei!" My brother and I were ~~supposed to be~~ taking a nap, but when the soldiers came into the room, we <sup>w</sup>looked up and did what we thought everyone was supposed to do. <sup>phat doo</sup>We shouted, "Tae-Han Tong-nip Mansei". My father turned pale, and the soldiers looked startled; then they began to laugh and went away.

Today, though, all Korea is not free, and my most earnest prayers these days is for freedom in the north where I was born, and for a peaceful reunion of the whole peninsula, the "Samchooli bando". And the only other thing I can say is, "Thank you very, very much, you dear friends, for making us both feel so very much at home once more." God bless you all.

- Samuel H. Moffitt

KOREA THIRTY YEARS AGO [in 1945]

I was not in Korea in 1945 but the approach of the 30th anniversary of this country's liberation on August 15 reminded me of some documents from that period which I had found in a second-hand bookstore years ago and squirreled away somewhere. A dusty search led me to a handful of faded leaflets on a closet shelf, and as I ~~examined~~ browsed through them I felt almost as if I had really been there in that chaotic, happy, Alice-in-Wonderland-like world of Korea when the Japanese surrendered and the Americans landed and the country--at least half of it--was suddenly and unbelievably free.

But what a mixed-up world it was, and what a contrast to Korea today. Can you believe, for example, that the official language of the peninsula there for a while was English?

The earliest of the little leaflets is dated 7 September, 1945, Yokohama, Japan, over the name of DOUGLAS MacARTHUR, General of the Army of the United States. "Proclamation No. 1", it reads. "TO THE PEOPLE OF KOREA... I do hereby proclaim as follows... Having in mind the long enslavement of the people of Korea and the determination that in due course Korea shall become free and independent..the Korean people are assured that the purpose of the occupation is..to protect them in their personal and religious rights... All persons will obey promptly my orders.. Your property rights will be respected... For all purposes during the military control, English will be the official language..."

Greatness, real or imagined, was suddenly thrust upon

some very unlikely people in those first confusing days. Two American Navy lieutenants awoke to find themselves fingered for rather awesome titles. One was made Governor of the Bank of Korea. The other, President of Seoul National University. This is how one of the orders read: "Headquarters, United States Army Forces in Korea. Appointment Number 18. 17 October, 1945... Lieutenant Alfred Crofts, U.S.N.R., is hereby appointed President of Seoul University... A. V. Arnold, Major General U.S.A., Military Governor of Korea."

An earlier appointment sheet, No. 3 of 29 September, listed in English and Korean, the cabinet ministers of the hastily formed American Military Government under General Arnold. The language is pure bureaucratese. "General Order Number 1 as amended by General Order Number 2, is superseded and amended to read: The following officers are hereby appointed to the positions indicated:

Brigadier General J. R. Sheetz, Deputy Military Governor of Korea  
Colonel Brainard F. Prescott, Civil Administrator."

I wondered as I read the rest of the list if the rank of the appointees to the various ministries (Directors of Bureaus, they were called) indicated how the new authorities rated the respective importance of the cabinet responsibilities involved. First on the list, and highest in rank was a colonel, Director of Mining and Industry; last and lowest was the Director of Education, a mere captain.

If Koreans were understandably a little baffled and bewildered by the succession of orders and amendments and counter-orders of their liberators, they were too polite or too happy to

say so. And in a surprisingly short time the American Army, which had always preferred to fight than govern, anyway, began to build up a genuinely Korean infrastructure of administration, as the appointment leaflets clearly show.

Beginning in October, 1945, Western names become fewer, and Korean names dominate. Kim Yong Mu, Chief Justice of the Supreme Court. Chang Yong Kim, Vice Mayor, Seoul City. Yun Tchi Chang, Secretary, Monopoly Bureau.. The Directors of the Bank of Korea soon become predominantly Korean. The real first president of Seoul National University was not the American naval lieutenant, but Dr. Paik Lak-Joon (George Paik) later Minister of Education and president of Yonsei University). His title in the listings is as misleading as the spelling of his name--Paik Lak Geeow (!)--for though he was officially only Dean of the College of Law and Literature, his was the major voice in policy and reorganization.

A familiar American name does appear in appointment number 105: "Robert A. Kinney, Executive Secretary of the National Economic Board". But by then, 1946, a Korean Interim Legislative Assembly had been established, and national identity was re-forming after the years of pain.

The country was free, but the times were still out of joint. Cheju-do had four different American governors in three months, August to October, 1946. The economy was in chaos. Some of the leaflets graphically show how the military government struggled to restore economic ~~and~~ stability.

"General Notice Number 1 (5 Oct. 1945). "FREE MARKET IN RICE" published the good news that farmers were no longer bound

by Japanese price controls and the Japanese state monopoly on rice. Two weeks later General Notice Number 2, "FREE COMMODITY MARKET", flung wide the doors to free trade in everything. But such laissez-faire euphoria lasted only a month. By November the General Notices were facing up to economic realities and critical shortages and over-eager profiteering. Controls were reimposed; first on coal (Nov. 5), then on fishing equipment and boats (Nov. 24), petroleum products (Dec. 15), and finally on rice (Dec. 19).

There is nothing new therefore about an oil crisis in Korea. But that is one of the few surviving parallels between those days and now. What a difference 30 years have made.

Thirty years ago, with an American navy officer presiding over the Bank of Korea, American experts gloomily predicted that there was no viable economic future for an agricultural South Korea cut off from its industrial north. Today Korea boasts one of the fastest growing economies in the world.

Thirty years ago Seoul was a directionless provincial town unsure of its own identity and still dazed by its sudden freedom. Today it is the sixth or seventh largest city in the world, the bustling, growing capital of one of the strongest nations in the third world, aggressively confident of its power to defend itself against reconquest.

Thirty years ago Korea was only exchanging Japanese managers for American. But at least the Americans, from generals to lieutenants to private soldiers, were liberators, not conquerors. And I am rather proud of them, as I also am of the Koreans whose



30 Years Ago - 5 5 5 5 5 5 5 5

heritage and history it is never to be managed for long but  
always, irrepressibly, to recover and reassert their own proud  
independence and identity.

So on this thirtieth anniversary of its liberation,  
I salute the new Korea. It has come a long way in thirty years!

-- Samuel Hugh Moffett  
Associate President, the Presbyterian  
Theological Seminary of Korea  
Seoul, Aug. 4, 1975

1990, Founders Day, Presbyterian Seminary, Seoul, Korea.

Thank you for the warm welcome you have given to our family as we come back to Korea. And what a great privilege it is to be back. Now I really feel at home again, for Korea is my kohyang. I am Korea-born. I grew up on the beautiful banks of the Taetong River, and beneath Moran-bong (Peony Point). It is home for everything but my tongue which somehow refuses to speak Korean and keeps on speaking in English.

But I come back, as a filial son, to honor my father, Samuel A. Moffett, who landed here in Korea more than one hundred years ago, on his twenty-sixth birthday, Jan 25, 1890. He wanted to go to the mission field when he graduated from seminary in 1888, but was not sure he would make a good missionary. So he accepted the pastorate of a little church in Missouri for one year to test himself. "If the people ask me to stay after one year", he said to himself, "I will go to Korea as a missionary; but if they don't want me to stay, that will be a sign that God doesn't think I would make a very good missionary." How glad we are, as a family, that they did indeed ask him to stay, and that he said to the good people in Missoure, "No, you are very kind, but the Lord is telling me He wants me to go to Korea."

So now three of his five sons have come to honor him. The other two are in heaven. Four of the sons became ministers. Two of his daughters-in-law are with us, and a grandson who bears his name, Samuel Moffett, and a great-granddaughter. All the rest of the family send greetings. Father now has eight grandsons, five granddaughters, 9 great-grandsons, and 8 great-granddaughters. We thank you for your prayers and your welcome and for remembering Ma Moksa who worked with you to build up for God's glory the great Korean church. The Korean church is indeed a miracle of God's grace.

What a wonderful 100 years this has been. Through them all the Lord has blessed us as a family, and has blessed you as members in Christ of one of the greatest Christian churches in the world.

- Samuel Hugh Moffett

May  
1990

Father came here one hundred years ago. I am sure there are some things he would not like very much about how things have changed since his day. Traffic jams, and money madness, and the great tragedy that has split this wonderful country in two. He would pray as earnestly with us for Korean reunification, north and south, as he worked for Korean independence in the sam-il undong. But there is also so much that would make him very pleased and proud. I know his heart would rejoice at the stories of the Korean martyrs who died rather than betray their Lord. He would be amazed and happy to find that instead of the two little churches he found in Seoul a hundred years ago, there are perhaps as many as 7,000 Protestant churches alone, and many Catholic churches, in this city today. He would find it hard to believe that Korea now has so many millions of Christians who faithfully worship the Lord that now by some counts there seem to be as many Presbyterians in Korea as there are in the United States.

But above all he would thank God to find that the Jesus Christ whom he loved and served for forty-six years in this land, is the same risen Jesus who lives in your hearts and minds to this day. Korea has greatly changed. And you have lived and suffered through all its many changes. But you have also discovered that in the midst of change there is that which changes not: Jesus Christ, Lord of the past and the present, and also Lord of Korea's future. "Jesus Christ is the same, yesterday, today and forever".

-- Samuel Hugh Moffett  
Seoul, Korea; 1990

Thank you for the warm welcome you have given to our family as we come back to Korea. And what a great privilege it is to be back. Now I really feel at home again, for Korea is my kohyang. It is home for everything but my tongue which somehow refuses to speak Korean and keeps on speaking in English. I am Korea-born. I was brought up on the banks of the Taedong River beneath beautiful moran-bong, but I still can't speak Korean well! I have too quickly forgotten whatever I once knew. Please forgive me.

But I come back, as a filial son, to honor my father who landed here in Korea one hundred years ago. It was his twenty-sixth birthday, Jan 25, 1890. He had graduated from seminary in 1888, and though he wanted to go to the mission field, he took the pastorate of a little church in Missouri to test himself. If the people ask me to stay after one year, he said to himself, I will go to Korea as a missionary; but if they don't want me to stay, that will be a pretty good sign that God doesn't think I would make a very good missionary. How glad we are, as a family, that they did indeed ask him to stay, and that he said, "No, you are very kind, but the Lord is telling me He wants me to go to Korea."

So now three of his five sons have come to honor him. The other two are in heaven. Four of the sons became ministers. Two of his daughters-in-law are with us, and a grandson who bears his name, Samuel Moffett, and a great-granddaughter. All the rest of the family send greetings. Father now has eight grandsons, five granddaughters, 9 great-grandsons, and 8 great-granddaughters. We thank you for your prayers and your welcome and for remembering Ma Moksa who worked with you to build up for God's glory the great Korean church. The Korean church is indeed a miracle of God's grace.

What a wonderful 100 years this has been. Through them all the Lord has blessed us as a family, and has blessed you as members in Christ of one of the greatest Christian churches in the world.

But think how much the world and Korea and the church and we all have changed in the hundred years since father landed. It has been a century of the most radical and most sweeping changes in all of human history. Scientists tell us that in the last fifty years (just half of those hundred years), since the atom was first split in 1940, to the beginnings of the fall of communism today, human history has advanced as far as from the day man first discovered how to make fire to the day of the first steam locomotive. (Xn. Century, 11/19/47, updated). Almost every year every year of that half century has brought another technological breakthrough--the jet engine, open-heart surgery, the landing on the moon, television, atomic energy, DNA and its secrets of genetics, and the list goes on and on. Think of what just one little electronic machine, the computer, has done to add to the speed of our pursuit of knowledge.

pastor. He said, "For 50 years we have held up before the people the Word of God, and the Holy Spirit did the rest." BIBLE STUDY

But, the Apostle Paul put it best of all: "I planted, Apollos watered, but God gave the increase." It's not academic; it's very unscientific; but I don't think I can put it any better.

- Samuel Hugh Moffett  
Princeton, Sept. 15, 1997

Korean Church Growth and Total Population

	<u>1900</u>	<u>1940</u>	<u>1956</u>	<u>1980</u>	<u>1992</u>	<u>1994*</u>
			SK			
Korea Pop.	8m.	23m.	20.1m	37.7m	43.2m	45m.
<hr/>						
Total Xn.	60,000	522,000	1.6m	7.1m	11.8m	18.3m
<hr/>						
R.C.	42,410	150,000	242,000	1.3m	3.1m	3.3m
Prot.	18,000	372,000	1.3m	5.8m	8.4m	15m
<hr/>						
Presbyt.	12,579	289,000	690,000	2.7m	6m	9m
Methdst.	5,667	61509	246,000	733,975		1.3m



First I want to congratulate you on the good work God has already done in you in Korea. The Korean church is called a 20<sup>th</sup> c. miracle of evangelism and missions. Koreans I am told, build 6 new churches every day of the year.

But my father - who went to Korea 102 years ago, when there were only about 200 ~~Chow~~ Protestants in Korea, north and south, would want me to tell you - don't look back. Look ahead. They called him "the looking up the road man." Every time he planted a church, he would say, now we must put a X<sup>r</sup> school next to it. 200 churches, 200 schools.

So the best thing about this great Korean Conference World Mission, is that here a thousand Koreans are looking ahead. There is a whole world out there - 3 billion people still who do not <sup>look ahead.</sup> know the Lord Jesus X<sup>t</sup> as Lord + Saviour. And Jesus still says to his disciples - <sup>look ahead.</sup> "You can do it." You can reach them for me. Because you will receive power when the HS has come upon you, and you will be my witnesses - Jerusalem, Judea, Samaria - to the ends of the earth? Amen. And may that power be yours.

## Knee Weld Museum

# 귀안합니다. 저는 한국에서 나서, 아름다운 평양 ~~아래~~ 모란봉 아래에서 낳지만  
한국말 할 줄 모릅니다. 다 잊어버렸습니다. 안되었습니다, 만은,  
영어로 말할 수 받게 업습니다. 여러분들이

빌립 본시 일장 욕길 본덕 하셨습니다. "너희 속에 착한 일을 시작하신 이가,  
예수의 날까지 이루실 줄을, 우리가 확신하노라." (Phil. 1:6)

- x 부러님이 아세아에서 탄생 하여서 아시아에는 다른 어느 곳보다 세계에서  
불교인이 제일 많습니다.
- x 공자님이 아세아에서 탄생 하였기에, 유교 교인이 세계 어느 곳보다 아시아에 많습니다.
- x 모함메드가 아시아에서 탄생 하였기에, 아시아에는 세계 어느 대륙 보다  
무함메드 교인이 많을 있습니다.
- x 예수님께서는 아시아에서 탄생 하셨는데, 아시아에는 세계 어느 대륙 보다  
그 연구에 비하여, 기독교인의 숫자가 가깝 낮은 비율을 차지 하고 있습니다.



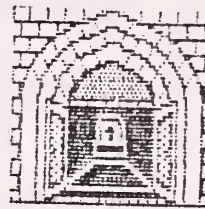
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## ON WORSHIP

Others of the Mexico Church have written their reports on their attendance at Presbytery Day, 1989 at Wilson College in Chambersburg. Alice and I attended the presentation by Dr. Samuel Moffett, who was also the Keynote Speaker at the final service. "Sam" was the primary attraction for me, as he has been a friend since 1929, when I attended boarding school in Pyongyang, Korea. We were also classmates at Wheaton College where he ranked highly in our class.

Sam's father was an early pioneer missionary in North Korea, and they are celebrating the 100th anniversary of his arrival in Korea. Sam's first assignment as a missionary was in Peking, China, until he was expelled by the communists. He moved to Korea where he taught in the Seminary in Seoul.

His account of the incredible growth of the Korean Presbyterian Church was thrilling. Their membership tops 5 million, which is almost double the membership in the U. S. A.!

Dr. Moffett attributes the miracle of growth to the following:

- 1) Their acceptance and devotion to the WORD OF GOD. They concentrate their study on the BIBLE, and not the BOOK OF ORDER!
- 2) Belief in the presence of the HOLY SPIRIT.
- 3) Belief in REVIVAL and A SPIRITUAL RENEWAL.
- 4) Belief in the power of PRAYER. Prayer meetings are the most important services held, usually starting at 5 a.m., frequently lasting all night.
- 5) The effective use of LAY EVANGELISTS.
- 6) Growth by opposing Governmental restrictions and persecutions. The years they were dominated by the Japanese produced many martyrs.
- 7) Growth by SCISMS. I forget how many branches of Presbyterians there are in Korea, but while he abhorred the splits, he said the whole Church benefited.

The Korean Presbyterian Church has also been a missionary Church, sending missionaries to many third world countries! They have prospered in adversity. The question is how well they will handle prosperity.

As for PRESBYTERY DAY, Alice and I felt it was a rewarding experience, and recommend that our membership in both Mexico and Port Royal would do well to be alert to note the announcement in 1990.

Stephen & Alice Dodd

"On Worship: Its Orchestration and Architecture" was the title of the workshop I attended at Presbytery Day. Those of us attending had made a conscious effort to go to different workshops so that we could bring back as much for the congregation as possible. I chose this topic because I had attended other church services recently with what I considered a very different format from ours. What I report grows out of that perspective

There were five broad concepts telling our thinking about our Presbyterian corporate worship:

1. The Worship is a RESPONSE OF BELIEVERS. BELIEVERS respond to what God has done, is doing, and has promised to do. As I think on this, I realize that our forebearers were BELIEVERS. There are many growing churches today where the corporate service is designed to convert unbelievers to being BELIEVERS. That is the reason for the emphasis on testimonials, and making a feeling of well-being dwell with the participants. To them, our well-thought-out creeds, passed down for generations, do not have life. I think that if our church is to live in the future, perhaps we will have to breath more of the sense of God's working now into our services for those who do not come in response to God's power in their life. However, the pastor teaching this workshop, Richard Cassel, felt that to use the Sunday morning for education, fellowship or entertainment was no longer worship of God.

2. The Worship is a MEETING between God and God's covenant people. The risen Lord is, in fact, present in corporate worship.

3. The Worship is an OBLATION (that is an offering to God) in which we put ourselves ever anew at the disposal of God.

4. We worship in OBEDIENCE to the instruction of God in his scriptures.

5. The Worship is a SERVICE FOR OTHERS. Pastor Cassel told of the service held daily in Kings College Chapel with only the choir and 5 or 6 other participants which has as its purpose to intercede in prayer for the world. All services have this as their aim.

(Continued)

## ON WORSHIP (Continued)

Another point Richard Cassel made that I thought worth repeating was that we are not hypocrites to come to worship when we do not feel like it. The state of our beliefs cannot be judged by our feelings. Instead we show upon our coming our faith that acts even though blinded by feelings. In whatever circumstances we find ourselves, our Lord Jesus Christ is worthy of WORSHIP.

Marcia Thompson



The WOMEN OF THE PORT ROYAL PRESBYTERIAN CHURCH wish to express their appreciation and thanks for the response and support of our Thank Offering service, November 19.

\$227.00 was received and sent to our Presbytery Treasurer.

SYNOD GATHERING OF PRESBYTERIAN WOMEN OF THE TRINITY will be held at Wilson College in Chambersburg, Pa., June 19 - 22, 1990.

The theme for the gathering is "Aflame with Hope". Mary Ann Lundy, Director of the Women's Ministry Unit, will be the keynote speaker. More details later.

### NATIONAL PRESBYTERIAN PEACEMAKING EVENT

Peacemaking 2000:

Growing Toward the Vision

June 24-28 at

The American University, Washington, D.C.

This conference is sponsored by the Presbyterian Peacemaking Program of the Presbyterian Church (U.S.A.) and The Peace and Conflict Resolution Studies of The American University.

For more information, contact Nancy Kepner, 527-4922.

PFC Lyle and Donna Wagner of United States Army in Ulm, Germany announce the birth of a daughter, Breanna Noel, on December 19.

Local great grandparents are Mr. and Mrs. Myra Phillips, Port Royal.



## SESSION MEETING

REPORT OF JOINT SESSION MEETING

Tuesday, December 12, 1989

Joint session met with the Reverend Tice acting as Presbytery Representative (Ministerial Relations Chairman) along with the Reverend Douglas Kelley at the Port Royal Church.

The Interim Pastor Search Committee reported a desire to hire a candidate who had been heard as possible Interim Pastor. However, Reverend Tice informed the members that the candidate was no longer available.

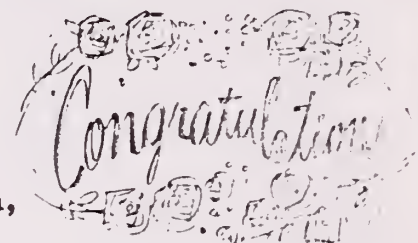
The Mexico session members reaffirmed their support of the yoke between Mexico and Port Royal. However, the question was raised by a Port Royal session member that their church might be in a position where they would be better served to seek their own pastor. This further raised the question when or if the congregations should be approached to decide the status of the yoke. A suggestion was made that the congregations vote at the annual meetings coming up. It was left, however, that for the time, things should continue as they are.

Mexico session had a brief meeting following the joint session at which the budget was approved with review by the congregation to occur at the annual meeting.



JULIA AUMILLER will celebrate her birthday on January 15.

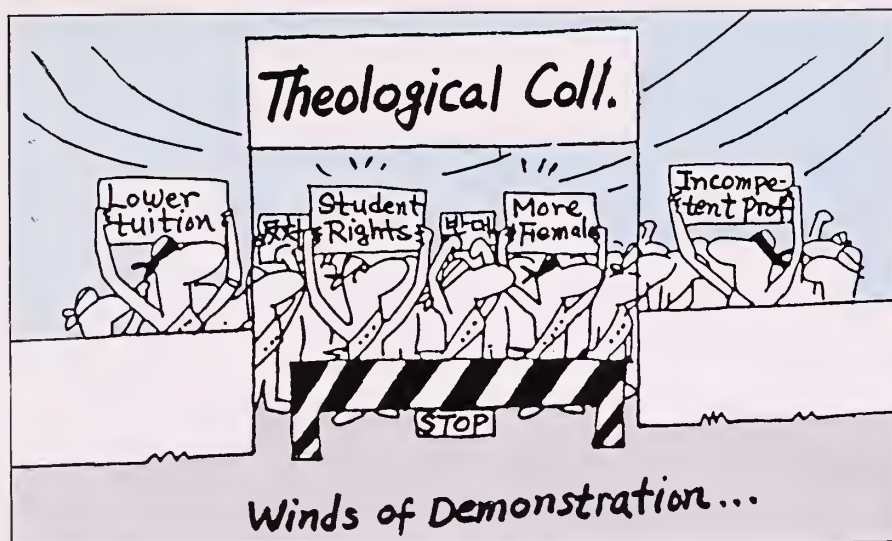
WILLIAM E. THOMPSON, son of Marcia and James Thompson II of the Mexico Church, graduated from Pennsylvania State University in December.



- Sara Baker, Stephen Dodd, Jessie and John Fairman, Bob Grening, Alma Groninger, Rosa Isenberg and Marjory Hetrick helped with the December newsletter.

- Marcia Thompson did the program for the Mexico Christmas program.

- John and Dottie Sheaffer prepared tables for the Christmas dinner in Mexico.



## Increasing Concern for Theological Education in South Korea

Church growth in the 1980s in South Korea rose to 25% of the population and was characterized as "wild fire," and "church growth explosion." According to the 1991 Christian Year Book, there were 12.9 million Protestant Christians, 35,869 churches, and 56,285 pastors and evangelists in South Korea. In the cities almost one third of the population claim to be Christians. In the nation-wide election for the National Assembly in April 1992, 90 Protestant Christians out of 299 seats were elected. One surprising fact in church growth is the high percentage of Christians in the Armed Forces. According to an official report in 1991, 200,000 young men are drafted into the military service each year; 40% of the privates and 70% of the officers claim to be Christians. (The Christian Times, Feb. 1, 1992).

There are approximately 300 theological institutions in South Korea. Six of these theological colleges and seminaries have more than 1,500 students each. These theological institutions annually produce more than 10,000 graduates. Korea is unique in that there is high competition among college graduates to enter into better recognized graduate seminaries with the ratio of one out of three applicants being accepted.

However, many theological college students have created disturbances at theological

institutions by participating in student demonstrations against the government or against school authorities just as students of other secular universities confront their schools. In May 1992, two liberal Methodist theologians, Drs. Sun-whan Byun and Chung-soo Hong, were expelled from the Korean Methodist Church by its denominational court for their beliefs in religious pluralism and universalism and their denial of the bodily resurrection of Christ. Some 300 seminary students demonstrated in front of the Kumran Methodist Church where the trial was held in order to show support for their professors. Both liberal and conservative theological colleges and seminaries in Korea are experiencing mounting challenges and criticism coming from the church as well as from the secular media.

Theological education in Korea is at a crossroads. Theological institutions desperately need spiritual renewal. Seminary education in Korea has played one of the most significant parts in the rapid growth of the church. Most Korean theological seminaries have been known in the past for upholding the evangelical Christian faith as modern theological liberalism has crept into other Asian theological institutions. The Church hopes that seminaries will continue to feed their churches with pastors committed to a holy life and the Word of God.

WEF-TC

# Encyclopedia of Asian History

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CHRISTIANITY IN ASIA

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1                   Christianity began in Asia. But of all  
2 the great continents Asia today is statistically the  
3 least Christian. In a world where one in every  
4 three people professes to be Christian, Asia's  
5 population of two and three-fourths billion (exclud-  
6 ing the USSR) is only 5% Christian. Comparable  
7 estimates for other Asian religious groups are 23%  
8 Hindu, 18% Muslim, 10% Buddhist and 8% folk reli-  
9 gionist. 20% claim to be non-religious, principally  
10 in China. To understand the reasons for the numer-  
11 ical weakness of Christianity on its own home  
12 continent one must turn first to history.

13               The Christian faith spread eastward across Asia  
14 as quickly as it moved west into Europe but with  
15 this significant difference. In the west it  
16 converted and transformed the culture of a whole  
17 continent. In non-Roman Asia, not once in its first  
18 sixteen centuries did it manage to achieve majority  
19 influence in any enduring national power center.

20               A history of Asian Christianity could be  
21 fitted into a rough framework of alternating  
22 expansion and decline: (1) Early advance (50-650);  
23 (2) Recession: Islam and the fall of the T'ang  
24 (650-1000); (3) Revival under the Mongols (1000-  
25 1370); (4) Years of devastation (1370-1500); (5) The

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1 Catholic centuries (1500-1700); (6) Controversies  
2 and decline (1700-1792); (7) Protestant beginnings  
3 and the rise of the Asian churches (1792-).

4       In its period of earliest expansion Asian  
5 Christianity was impressively successful in geo-  
6 graphical extension, but less so in penetration of  
7 major cultures. Before the end of the first  
8 century St. Thomas, "the apostle to Asia", had  
9 reached India, according to ancient and believable  
10 tradition. About the same time the new faith broke  
11 across the Roman border into east Syria and Persian  
12 Mesopotamia. By the end of the second century the  
13 border principality of Edessa (Osrhoene) was largely  
14 Christian and its king Abgar VIII may well have been  
15 the world's first ruler of a Christian state. In  
16 300 Armenia officially adopted the Christian faith  
17 but ecclesiastically became more western than Asian.

18       The church in Persia, however, was strong  
19 enough early in the fifth century to organize itself  
20 into a national church independent of the western  
21 patriarchs. It called itself the Church of the East  
22 but is better known by its later name, Nestorian.  
23 In the remarkable missionary advance across Asia  
24 which followed, Nestorians carried the faith from  
25 the Red Sea to the heart of China. Three Arab

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1 Christian kingdoms emerged. The tribes of Central  
 2 Asia began to convert to the Christian faith.  
 3 Persian missionaries reached the T'ang capital of  
 4 China as early as 635 AD. But it was only in the  
 5 fringe kingdoms at the edges of imperial power that  
 6 decisive numbers became Christian. The key cultural  
 7 and political centers, Persia, China and India, were  
 8 often hostile, at best tolerant. The first six  
 9 centuries were years of steady but limited success.

10 By contrast the next three hundred and fifty  
 11 years brought sharp set-backs. The first blow was  
 12 the rise of Islam. When the Arabs destroyed Persia  
 13 and rolled Byzantine Rome back into Europe they  
 14 quenched the flickering hope that the Nestorians  
 15 might do for Asia what Catholic and Orthodox Christ-  
 16 ianity was accomplishing in the west, the conversion  
 17 of a continent. But Islam did not destroy Christ-  
 18 ianity; it simply encapsulated it, adapting from the  
 19 defeated Persians a form of religious minority  
 20 control called the melet (or dhimmi) system.  
 21 Christians were offered no heroic choice of death  
 22 or apostasy, only the eroding humiliations of isola-  
 23 tion, second-class citizenship, double taxation and  
 24 harsh social discrimination. The best that can be  
 25 said of the ghettos thus created is that they



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1 allowed the Nestorians to survive for centuries and  
2 to serve as conduits of Greek learning through the  
3 Arabs to a barbarianized Europe.

4       Beyond the limits of Arab conquest Christian  
5 growth was less restricted. The Nestorians were  
6 able to maintain intermittent contact with the  
7 Thomas Christians of south India, and the Persian  
8 mission to China flourished for another two cen-  
9 turies. Then suddenly it disappeared. The fall of  
10 the T'ang dynasty in 907 was probably the major  
11 cause. The church had become too dependent upon  
12 imperial favour. But it had already been weakened  
13 by a spate of anti-religious persecutions in the  
14 mid-ninth century, and by its failure to take  
15 root among the Chinese. It seems to have remained a  
16 religion for Persian priests and tribal groups.

17       By the year 1000 Christianity appeared to be a  
18 receding wave in Asia. It existed only in isolated  
19 pockets in the Arab caliphates, south India and  
20 Central Asia. At this low point a Christian resur-  
21 gence appeared in the wild heartlands of Asia among  
22 the Mongol and Turkic nomads. A chieftain of the  
23 Keraites was converted by Nestorian missionaries and  
24 was baptized with many of his people. When the  
25 Keraites were later drawn into the emerging Mongol

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1 confederation they became the unexpected avenue of  
2 Christian penetration into a new Asiatic power  
3 center. .Jenghiz Khan married his fourth son, Tuli,  
4 to a Nestorian Kerait princess. She became the  
5 mother of three sons, all of whom eventually ruled  
6 major divisions of the Mongol Empire: Mangu, the  
7 third Grand Khan (1251-9), Hulagu, the Ilkhan of  
8 Arabian Persia (1261-65), and Kublai, most famous of  
9 all, who became Grand Khan (1260) and Emperor of  
10 China (1280-94). None of the brothers became Christ-  
11 ian but their reigns marked the high point of the  
12 Nestorian church in Asia, and for a fleeting moment  
13 of history a Mongol monk, the Nestorian patriarch  
14 in Baghdad, Yaballaha III (1281-1317), ruled at  
15 least nominally a wider spiritual domain than the  
16 pope in Rome. In 1287 Argun, Ilkhan of Persia,  
17 confirmed the prestige of the Nestorians by sending  
18 another Mongol monk as his ambassador to seek  
19 alliance from the Christian princes of Europe  
20 against the Muslims.

21         But once again the Christian quest for polit-  
22 ical security in Asia proved illusory. The west,  
23 disillusioned with crusades, hesitated to be drawn  
24 into another. Argun's son, the Ilkhan Chazan  
25 (1295-1304), repudiated his compatriot the

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1 patriarch, and embraced Islam. Worse yet, before  
2 the century was out Tamurlane's wars of annihila-  
3 tion (1363-1405) displaced the more tolerant Mongols  
4 with a Muslim Turkic fanaticism that devastated  
5 Central Asia as far south as Delhi. Few Christians  
6 were left alive and Nestorianism never recovered  
7 from the break-up of Mongol power.

8       It was in the Mongol period also that Roman  
9 Catholicism first reached oriental Asia. Between  
10 1245 and 1346 ten Catholic missions were sent to the  
11 Mongol khans. The most successful was that of the  
12 Franciscan John of Montecorvino who reached Peking  
13 in 1294, built two churches there and was made  
14 archbishop with the authority of a patriarch. But  
15 like the Nestorians, China's first Catholics van-  
16 ished with the collapse of the Mongols in 1368.

17       A third period of Christian advance in Asia  
18 opened with the dawn of the age of discovery. Da  
19 Gama's Portuguese fleet, anchoring off the coast of  
20 India in 1498, brought a host of Catholic missionaries  
21 in its train. Goa became the center for ecclesi-  
22 astical expansion, and the arrival of the first  
23 Jesuit, Francis Xavier, touched off ten of the most  
24 intensive years of Catholic missionary expansion in  
25 Asian history. Between 1542 and his death in 1552

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1 Xavier laid foundations of mass evangelism in India  
2 that still endure; he strengthened mission outposts  
3 in Malacca and the Moluccas, and as the first  
4 Christian missionary to Japan, so effectively  
5 pioneered the "Christian century" there (1549-1650)  
6 that Japan may well have had a higher percentage of  
7 Christians in 1600 than it has today. A tragic  
8 by-product of the coming of the west to India,  
9 however, was its effect on the ancient Thomas  
10 Christians. This Indian Syrian community had  
11 maintained tenuous connections with the Nestorians  
12 in Baghdad for centuries. Now it was first prose-  
13 lyted by the Portuguese, and then left fractured  
14 when large groups of Syrian Christians rebelled  
15 against the jurisdiction of Rome and reasserted  
16 their indigenous Christian loyalties. In Japan there  
17 was an even greater tragedy. The savage Tokugawa  
18 persecutions ended the Christian century, wiped out  
19 the church and left only a shattered underground.

20 The Roman Catholics in China (1583-1774) as in  
21 Japan enjoyed remarkable initial success. Matthew  
22 Ricci's strategy of accommodation to local customs  
23 and skillful use of western science won the atten-  
24 tion of the Confucian intelligentsia and gradually  
25 established Jesuit presence and influence at the

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1 court in Peking so firmly that when the Ming emper-  
2 ors fell in 1644 the church in China for the first  
3 time was able to survive the fall of a friendly  
4 dynasty and make itself indispensable to the new  
5 Manchu rulers. But an ecclesiastical catastrophe,  
6 the rites controversy, ended the Catholics' century-  
7 long rise to Chinese favour. At issue was the  
8 Jesuit policy of accommodation to such Confucian  
9 ceremonies as veneration of ancestors. In 1704 the  
10 pope ruled against the Jesuits. The result was an  
11 angry impasse between a Chinese emperor, K'ang Hsi,  
12 resentful of foreign interference with his Jesuit  
13 advisers, and an inflexible pope.

14         The abolition of the Jesuit order in 1773 and  
15 the paralysis of France's great missionary societies  
16 by the French revolution brought Catholic expansion  
17 throughout Asia almost to a standstill. Only in the  
18 Philippines did Roman Catholicism continue a phenom-  
19 enal growth that by 1800 had made the islands the  
20 one land in Asia with a Christian majority.

21         Meanwhile a fourth wave of Christian advance  
22 was moving into Asia carrying Protestantism for the  
23 first time to the continent. As early as 1598 Dutch  
24 merchants began to send chaplains to their trading  
25 posts in the East Indies. Instructed to preach also

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1 to non-Christians the chaplains baptized thousands  
2 throughout the islands of what is now Indonesia. The  
3 movement's weakness was its mixture of colonial,  
4 commercial and religious motives, and it was only  
5 after a Danish mission of German Pietists to Tran-  
6 quebar in 1706, and William Carey's still more  
7 significant mission to India in 1792, that Pro-  
8 testant missions picked up the momentum and clarity  
9 of focus that made them the dominant new factor in  
10 Christian advance in Asia in the 19th century.

11       Among the pioneers after Carey were Robert  
12 Morrison in China (1807), Henry Martyn in Persia  
13 (1811), Adoniram Judson in Burma (1812), J.C.  
14 Hepburn in Japan (1859), Ludwig Nommensen in Sumatra  
15 (1862), and H. N. Allen in Korea (1884). Though  
16 Christianity and westernization often came hand in  
17 hand, evidence abounds of efforts by the mission-  
18 aries to separate the advance of the faith from the  
19 spread of empire. Independent missionary societies  
20 multiplied. Emphasis on self-support, self-govern-  
21 ment and self-propagation (the "three selfs") led  
22 towards church independence from foreign control and  
23 to interdenominational church unions. Especially  
24 noteworthy was Christian influence on Asian cultures

25

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1 in the fields of education, medicine and the posi-  
2 tion of women.

3       The collapse of colonialism after World War II  
4 accelerated the rise of national Asian churches.

5 Since 1900, despite countermovements like communism  
6 and revitalized eastern religions, Asia's churches  
7 multiplied the number of their adherents eight

8 times, from only 19 million at the beginning of the  
9 century to an estimated 148 million in 1985, while  
10 continental population only tripled. Fervent evan-

11 gelism, social compassion and concern for justice in  
12 human affairs contributed to the growth of Christian

13 in-fluence. Theologians like P.D. Devanandan in  
14 India and K. Kitamori in Japan won new respect for  
15 the faith among intellectuals. Catholics in Asia

16 outnumber Protestants about 5 to 3. 70% of all

17 Asia's Christians are concentrated in four coun-

18 tries: the Philippines (50 million), India (27

19 million), Indonesia (17 million) and South Korea (12

20 million). But still only one in about 19 Asians is

21 Christian.

22       Bibliography: D.B.Barrett, ed., World Christian

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25 Stephen Neill, A History of Christianity in India,

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7 - Samuel Hugh Moffett  
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Here among the whispering pines at Taechon Beach, listening to the waves washing against the smooth white beach, it is hard to remember that we are sitting on the edge of the hardest and most impenetrable of all the continents. Europe, North America, South America, Africa have all been conquered - by Romans, who came traditionally from Asia, <sup>conquered by</sup> Portuguese, Spanish, or English <sup>Europe</sup> - <sup>Asia</sup> <sup>only</sup> Asia has remained <sup>conquered</sup> <sup>by everybody</sup>. But times <sup>it gave</sup> <sup>up</sup> its fangs to the nibbling of the conquerors, but never its heartland, or its heart.

And still today, whether you are a diplomat, or businessman or missionary, Asia will baffle you, resist you, draw you in, destroy you if you let it, but still attract you. It's the greatest <sup>single</sup> ~~continental~~ challenge in the world.

This morning, let me take two verses from Matt. 9: 37, 38, as a ~~home~~ text, and speak of Asia as a challenge to mission, the greatest single continental challenge to the world mission of the church of Jesus Christ.

I. SIZE:  $\frac{1}{3}$  of land, 60% of people (2 billion, 200 million)  
 And still growing - Seoul then + now  
 India - 2nd largest (more than China -

Economist analyzing Asia's growth: in 20 yrs., 1 billion will pass age 18  
 3 Hells (terrorism, war, pop. explosion).

But as I read - my mind leaped to a diff. conclusion. Not an ocean of doom - but a challenge to mission.

"Harvest is plentiful, but laborers few".

## II VARIETY.

Driest: Iran desert. Wettest: Cherrapunji  
 Coldest: Inbatsok. Hottest: S. Iran (120 deg. F)  
 Lowest: Dead Sea. Highest: Everest.  
 But these natural varieties are not the challenge.

The challenge to me is the incredible variety of peoples and  
tongues that Allah hold. -

China, New Guinea

3,000 languages + dialects, 12,500 mutually resistant cultures -  
not 30 or 40 countries but  
~~good~~ ~~identities~~ @ mosaic of 12,500 encapsulated,  
crystallized ethnic + linguistic identities - of which  
of which an estimated 50 to 80% have ever  
really been penetrated by the good news of X.

Wanted just one such little piece of the mosaic -

not known, like Arabia, but a fragment, like ~~the~~  
<sup>islands</sup> the Hashemites of central, western Arabia, of whom  
you can pay for it in terms of the wild mission of the club  
for centuries. In the 7<sup>th</sup> c. a Hashemite prophet  
turned to the Christians for help. He was hearing voices  
& seeing visions. What do they mean? No Scripture.  
So Mohammed produced his own Scripture.

Arab's 12,500 mutually differentiated cultures - each one  
capable of producing a rival and imitating religion  
know. There's your challenge -

Self-support: K church not a  
 rice church. Gone along way from  
 frontier. Not cash, 1<sup>st</sup> of  
 low builds own churches, supotts  
 pastors, missionaries. \$520,000  
 in 1936-2<sup>nd</sup> million days wages.  
 Religion reaches down to pockets.

Presently is ...

... & ...

1. long...
2. Today long...
3. ...

For get ... the ...

p. 302, C. E. Cunningham, <sup>Yale</sup> Timothy Dwight.

1796 1 freshman was professor X4.

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1 Jr

8 or 10 Sen.

College chch dwindled to 2 members.

## Missionary History of Korea

Some people react to missionaries the way the Koreans reacted to my father and his first bicycle.... "Look out! Here comes the devil riding on a pair of spectacles."

For missionaries, like the military, are under orders, and have a discipline. They are, therefore, singularly vulnerable to criticism from those who do not share their discipline or understand their orders. But there is another side to the picture. A frail, 86-year-old man from Columbus, Ohio, who has been living there unnoticed on a side street for years, landed at Kimpo airport the other day for a last look at Korea. There must have been five bands, and I do not know how many hundreds of people there to meet him. Excited letters to the Editor in the Korean press had heralded his coming. Why? He was just a missionary. But he was also the only Westerner jailed by the Japanese in the great 1919 Korean Independence uprisings. Dr. Mowry is a missionary and a Korean hero--both. So whether you approve of missionaries or not, you'll have to reckon with them in any study of modern Korean history, for they made history.

To begin with, don't try to paint the missionary history of Korea in terms of the old caricatures of Western imperialism. The first foreign missionary to Korea was not a Westerner at all. He was Chinese. Moreover, later, it was the Western missionary, more than any other <sup>missionary</sup> who tried to save Korea from Asiatic, Eastern, imperialism.

That first Chinese missionary to Korea was James Chou (Chu Mun-Moo, in Korean), a 42-year-old convert of the Jesuits in Peking. Ordained a priest, and volunteering to carry the faith into forbidden Korea, he tried for a whole year to cross the border, finally succeeding at Fuiju on the Yalu River, in December 1794. [Two hundred years earlier a Portuguese priest had landed briefly in Korea, but as chaplain to invading Japanese soldiers, not as a missionary to Korea.] James Chu lasted just six years in Korea, always hunted by the King's agents, always in hiding, usually in disguise. In May 1801, to protect his own converts, he voluntarily surrendered to the authorities. He was bound, each ear pierced with an arrow, and beheaded, probably right here somewhere along the banks of the Han.

It was 35 years before another Catholic missionary was able to penetrate the "Hermit Kingdom". In the meantime the first Protestant pioneer managed a temporary break-through on some islands off the east coast, where, with a typical Protestant combination of zeal and practicality he distributed Bibles and planted potatoes. He was Charles Gutzlaff, a German--the

first Westerner to carry the Christian faith to Koreans in Korea. His ship, however, was allowed to stay in Korean waters for only a few weeks.

Those early years were years of brief contacts, and great persecutions, and heroic martyrdoms. One after another the Catholic priests who penetrated the country were hunted down and killed. Another Protestant missionary, Mr. Thomas, managed to return in 1866 but was killed as he waded ashore from his burning ship with the Bible outstretched in his hand. When my father formed his first inquirer's class in PY, 27 yrs. later, he found a man who had received a copy of the Chinese NT from that first Protestant martyr.

In 1882 Korea signed a treaty with the U.S., at last opening up the country to the West, though Westerners were limited to a few treaty ports. There was no mention of religious toleration, however, and Christianity was still forbidden by law on pain of death. But the missionaries came anyway.

The first was a doctor--Horace Allen--a balding, short-tempered, red-haired six-footer, who managed to get admitted into the country as physician to the newly-established American legation. Allen, as you know, went on to become himself the American Minister to Korea. He has a considerable list of other accomplishments to his credit: the beginning of Protestant missions, of Western medicine, modern mining, steam railways, electric trolleys and modern water-works. All brought in by this one pioneer missionary.

Leaving his wife and baby in Shanghai, Allen landed at Chemulpo (Inchon) where "a Chinaman called Harry had started a 'hotel'--a little one-story thatched house consisting of a bar and billiard room separated by a sheet, and one could sleep on the billiard table" (Centennial Papers, p. 4) He was greeted warmly by the American Minister, whose wife, Mrs. Foote was sick "and the fact that there was no medical man near made her nervous". But the Korean King was suspicious. "Is he a missionary?" he asked Gen. Foote. "He is the physician to the American Legation," answered the General ambiguously and diplomatically, and there was nothing more said on the subject.

Two months after Allen's arrival, all hell broke loose in the palace. It was Reformers against Reactionaries in a bloody palace coup, and the Reformers had managed to stab Prince Min Yong-Ik twelve times. Couriers raced to summon Allen the foreign doctor. When he reached the palace he found the Prince, the second highest man in rank in the country, bleeding to death on the floor while Korean practitioners of Oriental medicine were about to pour boiling black tar into his open wounds. How he managed to save the man's life I don't know. But the Prince recovered, and the grateful royal family granted him a building for a hospital--the old Royal Hospital, which is now Severance (part of Yonsei Univ.)

A few months later, at Easter, the first two Protestant clergymen, arrived, Underwood and Appenzeller, the Presbyterian and the Methodist. Those were days when the call to mission was like the sound of a trumpet. Listen to how Appenzeller's biographer describes him: "valiant from spur to plume, a warrior of God.. Bold as a lion.. aflame with zeal--traveler, explorer, teacher, organizer, evangelist, cold-headed, warm-hearted, hot with zeal.." I don't know how it strikes you, but that purple prose makes me, as a modern missionary, feel drab and pallid by comparison. But it was Appenzeller who brought modern education into Korea. His little Methodist school, Pai Chai, opened in 1886, with strange new subjects in the curriculum--Western science and literature. One of its early students was a pig-tailed boy named Syngman Rhee. That same year, 1886, the Methodists shocked the country by opening a school for girls. Incredible! "Can a cow read?" grumbled one old scholar when the importunate missionary came suggesting that his daughter should be sent to school. But Ewha started out bravely without the daughters of the scholars. Mrs. Scranton could get only one student that first year, the concubine of an official who wanted his wife to learn English with the hope that she might some day become interpreter for Queen Min. What a strange beginning for mighty Ewha Women's University, the largest school for women in the world, and so powerful a witness for Jesus Christ that about 700 girls are baptized there every year.

~~There was a Baptist, too, in those early days "Old Fruitlove" Malcolm Fennick.~~

The youngest of that first handful of pioneers was my own father, who landed in Chemulpo (Inchon) on his birthday, Jan. 25, 1890, and made his way on up the river to Seoul, a sleepy town of about 100,000, with ~~no building higher than two stories~~ *highers in the hills just outside the walls.*

Chronology: 1885 - Seoul  
 1890 - North. Moffett  
 1895 - Smith - Taejeon. Deng Tapis. Bandits.

P.Y. - called to forbidden interiors  
 "wicked city" stoned in streets.

2 shadows -

1472 Pusan PTA  
1593  
380

Columbo - 1st Pres.  
Pauls Yarp. Eskimo!

# I. First contacts Foreigners in Early Korea

- ① The first white man in Korea landed down the coast between Inse & Chinhae 370 yrs. ago. A Jesuit priest - de Caspedes. Chaplain.
- ② The next white men in Korea were a' gang of Dutch sailors - about 40 yrs. later.
- ③ The first Americans - also shipwrecked sailors - magnanimous treatment (1846) for people who had smashed Korea's foreign trade with American gunnery.
- ④ Not always so well-treated. Gen. Sherman 1866.
- ⑤ Nor did Amer. always treat Korea so well. Adm. Rogers 1871.

## II. Missionary contacts.

- 1. James Chae. 1794. It was another 35 yrs. before West. Cath. broke thru.
- 2. Charles Lutzloff. - Bibles & potatoes.
- 3. Allen - 1854
- 4. Mackintosh & Appenzeller, 1885 - Am. work + 2 Chinese in Pusan 1885. Now. City gets locked till they left.
- 5. Moffett - Baird.

a. Pusan. March 1891, with U.S. - Koreans refuse to sell land.  
 Only Westerners were Hunt (family) & Dr. & Mrs. Harsh.  
 Pusan had been a grand city in Japanese frontier.  
 Cf. China → Korea. Emp. need tribute with

b. P.Y. -  
 Wicked City - stone light  
 Stomping  
 West gate Ch. - 5 boys  
 Shinto - 4 gods  
 Communists - Home to P.Y.

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# South Korea Christianity Creeps Up on Buddhism

By CLYDE HABERMAN

Special to The New York Times

**KWANGJU, South Korea** — Among the first sights to catch the visitor's eye are the crosses.

It is not just that there are so many of them, perched upon buildings and forming rooftop latticework across many blocks. What startles in South Korean cities is how the crosses are set on pyramid steel towers, struggling, in advertisement for themselves, to reach higher than those atop neighboring churches. At night, they glow in red neon against the sky.

In parts of Seoul, people leave home as early as 4:30 A.M. to attend church services. One Roman Catholic parish south of the Han River in the capital is so busy that it holds nine masses each Sunday. Here in the country's southwest, church officials say there are not enough ministers and priests to fill the spiritual demand.

"Every parish has three or four masses on Sundays, most of them four," said the Roman Catholic Archbishop of Kwangju, Youn Kong Hi. "The main masses are always packed."

## Adherents Doubled in Decade

At a time when Christianity worries about its future in Western countries, it is flourishing to such an extent in South Korea that many people expect it to overtake Buddhism in a few years as the No. 1 religion. The number of Christians doubled in the last decade, and most denominations expect it will double again over the next 10 years.

The spectacular growth will be highlighted when Pope John Paul II visits in early May to commemorate 200 years of Roman Catholicism in Korea and to canonize 103 Christian martyrs who fell victim to persecution a century ago.

According to Government surveys, one out of six South Koreans now identifies himself or herself as a Christian, but church leaders believe the true figure is closer to one out of four, or a total of 9 million people among the country's population of 40 million.

Catholics account for 1.5 million of the total, and Presbyterians, with 5 million people, are by far the largest Protestant denomination. Although some Americans associate Korean Christianity with the Rev. Moon Sun Myung and his Unification Church, he is a minor force here.

There are, by some estimates, 11 million Buddhists, along with smaller numbers of adherents to Confucianism, Shamanism, Islam and a homegrown religion known as Chondogyo.

In many respects, Christianity here is a mirror of the South Korean spirit — assertive, pragmatic and given to a measure of fractiousness. There are at least 68 identifiable denominations and subdenominations. The Presbyterians alone are divided into five major groups and 27 smaller ones.

Christianity has become one of the strongest forces in the country politically as well.

Church officials and laymen, for ex-



The New York Times / Clyde Haberman

Worshippers at the Full Gospel Church on Yoldo Island, Seoul. Christianity is flourishing in South Korea.

ample, provide a core of opposition to the four-year-old regime of President Chun Doo Hwan. Denominations associated with the often-anti-Government National Council of Churches in Korea claim 2.1 million members. Nor is the arrest of clergymen unknown during Mr. Chun's tenure.

It is the social activism of certain churches rather than their spiritual dynamism that attracts some followers. "Many people feel that religious cover is safer than being alone in the opposition camp," said Oh Jae Shik, a National Council of Churches official.

## Most Sects Are Conservative

But while Christians may be conspicuous among South Korean dissidents, those who are actively opposed to the authoritarian Government constitute a small percentage of the overall church population. Most sects, if they have politics at all, are conservative, providing leaders of government as well as critics. Of the dozen aides to President Chun killed in last fall's bombing attack in Rangoon, Burma, during a presidential visit there, half were Christians.

Perhaps no better example of Korean Christianity's vitality exists than the Full Gospel Church in Seoul, a stronghold of evangelism that aggressively recruits its members, now said to number 350,000.

Sundays at Full Gospel bring echoes of Madison Square Garden. For each of the seven services, 10,000 people fit into the cavernous main chapel and 15,000 more attend in a dozen adjacent auditoriums. They watch on closed-circuit television while the preacher watches

them back on a 12-monitor console. Through the day, nine choirs and two orchestras provide liturgical music.

The message at Full Gospel is hope — that life in the world, not to mention in South Korea, is fine. "We must get rid of grumblings and complaints," the Rev. Cho Yong Mok said in a recent sermon.

## French Introduced Catholicism

Christianity traces its origins in Korea to French Catholic priests who came two centuries ago during the Yi dynasty. But the religion did not begin to flourish until after the arrival of an American Presbyterian missionary, Horace Allen, in 1884 — another anniversary being marked this year. By the early part of this century, the religion had taken such firm hold that not even fervently anti-Christian Japanese could root it out during their 35-year colonial rule.

The grand leaps in South Korean church membership began in the 1960's, particularly among the better educated and more affluent. Even those who try to explain why acknowledge they cannot be sure they are right.

"Traditionally, Korean people like to believe in something," said Lee Jung Bae, director general for religious affairs in the Ministry of Culture and Information. Buddhism, many argue, has become a relatively weak social force in South Korea and is thus easily supplanted by Christianity.

Some think the prominence of clergymen in the anti-Japanese resistance enhanced the church's reputation. Favorable views of Westerners, especially Americans after World War II,

may have made it easier to accept the West's religion. Then, too, some say, Christianity's message of salvation can be a comfort to people who endured years of economic and political instability.

As practiced here, Christianity is flecked lightly with traces of folk religions such as Shamanism, which stresses spirituality's more discernible benefits. Shamans — usually women — intercede on behalf of their clients with good spirits and exorcise the evil ones.

In a similar manner, Christian prayer sometimes takes a "mechanistic approach," according to Horace Underwood, assistant to the president of Yonsei University, a Presbyterian school. "If you say it enough and pester the Lord enough, then he's going to do it."

This underlying pragmatism troubles many clergymen, as does a tendency to concentrate more on increasing church memberships than improving the quality of worship. In a Gallup Poll taken last year, 62.8 percent of South Korean Christians surveyed said social work should be their church's primary mission, but only 16.7 percent thought that it actually was.

Whether Christianity's spectacular growth can continue is a matter for debate. Mr. Lee of the Culture Ministry argues that rapidly growing affluence makes it only a matter of time before South Koreans, like many Westerners, look elsewhere than the church.

Maybe, others say. "The growth is bound to slow down," said Mr. Underwood of Yonsei. "But I've seen no evidence of it yet."

(work3)

Korea World Mission

What a privilege it is to be here. With so many Korean friends around me, I feel at home again, for Korea is my home, my kohyang. I was born in Korea and I was married in Korea. Korea is my home everything except my tongue. My tongue still speaks too much in English. Please forgive me.

I'm not supposed to preach a sermon here. These are just a few brief words of greeting. But I do want to begin with a verse of Scripture, a word from Paul's letter to the Philippians:

"I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ". (

So first I want to congratulate you on a good work God has already begun in you in Korea. How often I hear the Korean church described as a miracle of modern missions and evangelism. The fastest growing church in the world. Koreans, I am told, build six new churches on the average every day of the year.

I'm a Presbyterian, and I boast without shame about the Presbyterians in Korea. Presbyterianism began in Geneva, Switzerland, but the largest Presbyterian congregation in the world is not in Geneva, it is in Seoul, Korea. And my Methodist friends can be proud too. Methodism began in England, but the largest Methodist congregation in the world is not in England, it is in Seoul, Korea. And my Pentecostal friends can be just as proud. Pentecostalism began, in its modern form at least, in Southern California, but the largest Pentecostal church in the world is not in Southern California but in Seoul, Korea.

The story of the rise of Protestant Christianity in Korea is one of the most amazing stories in all of church history. When my father landed in Korea about 99 years ago there were only some 100 baptized believers, more or less, and only 2 tiny little organized churches in the whole peninsula, north and south. How many are there today. The number is shooting up to between ~~9<sup>n</sup>~~ and ~~10<sup>13</sup>~~ million in churches in South Korea alone. And when Roman Catholics are added to the statistics, ~~between 25<sup>000</sup> and~~ 30% of the whole population is at least nominally Christian. That compares to 1% in Japan, and not much more than ~~3%~~ <sup>5%</sup> in China.

But it is not just the growth that impresses me about the Korean church. From the beginning it was an unashamedly, enthusiastic evangelistic and missionary church. I remember hearing this story about the first presbytery meeting of the Korean Presbyterian Church in 1907, when it first organized as an indigenous Korean church, not just a branch of some foreign church. Seven Korean men were to be ordained as the first Korean pastors. Just before the ordination service they met outside to pray. They felt a great burden of responsibility. They were to become the first fully ordained Korean ministers. Then one of them said, "But a real church must have more than ministers. It must have missionaries. One of us must be a missionary." And they looked very hard at one of their number, Yi Kui-P'cong. "Didn't you stone the first missionary you ever saw?" they said. And he hung his head, "Yes". He was the man who had stoned my father when he tried to enter Pyongyang on

Protestant

11-13 m \*  
35,000 churches  
56,000 pastors  
1/3 of population

one of his earliest trips into the north. "Well then," they said, "you are going to have to be our first missionary." And with that decided, the seven Korean men walked in to the meeting, and the moderator of that first presbytery, who happened to be the man whom Yi Kui-P'oong had stoned, my father, ordained the man who had stoned him sixteen years before. Then the Korean church sent Yi Kui-P'oong off as its own first missionary. He went to Cheju-do, and you know what happened? Yi-Kui-P'oong was stoned by the villagers when he tried to preach the gospel.

A real church has missionaries. From the very beginning the Korean church has been a missionary church. It sent missionaries to China, men like Pang Chi-Il Moksa here, and to Japan, and Siberia. Today it sends missionaries all over the world.

But it's time to stop boasting. It is time to admit that Korea has only begun its missionary task. It is time to claim the promise of the Bible, that "God who began a good work in you will bring it to completion..." It is time to begin to finish the missionary task.

So I congratulate you on the vision of a Korean world mission that has brought you here. A mission to a world in which after 2000 years of evangelism and mission, still two out of every three people do not have a saving knowledge of Jesus Christ. A world where the fastest growing religion even here in the so-called "Christian west" is no-religion. A Europe where there are more tourists than worshipers in the great cathedrals. A North America where more people spend more time watching pagan television than going to church. A South America which claims to be 90% Roman Catholic but where the Roman church admits that probably only 10% to 20% are practicing Catholics. Or Africa, which has the fastest growing church in the world, continent wide, but where Muslims are once again beginning to grow faster than Christians.

And what about Asia?. Koreans should make the best people in the world to go out in mission to Asia. You are already Asians. And you have been missionary Christians, you Protestants, for almost a hundred years. But you haven't even begun to touch the edge of mission to Asia. After two thousand years of Christian mission on this continent, Asia is, statistically speaking, the least Christian continent in the world. It contains half of all the people in the world, and has the least Christians as a percentage of its total population. What will you do about that missionary challenge?

Buddha was born in Asia, And Asia has more Buddhists than any other continent in the world. Confucius was born in Asia, and Asia has more Confucianists than any other continent in the world. Mohammed was born in Asia, and there are more Muslims in Asia than in any other continent in the world. Our Lord Jesus Christ was born in Asia. How are you going to be able to explain to Him why there are fewer Christians, proportionately, in Asia, than in any other continent in the world.

There is your missionary challenge. And I congratulate you for taking the challenge so seriously that you have gathered here from all over the world to do something about it. For like the Apostle Paul, "I am sure" that if you are faithful, "God who has begun this good work in you will bring it to completion at the day of Jesus Christ." Amen.

Samuel Hugh Moffett  
July 25, 1988

(work3)

Korea World Mission

What a great privilege it is to be here. When I see so many Koreans together like this, I feel at home again, for Korea is my home, my kohyang. I was born in Korea. My father and mother were married in Korea. I was married in Korea. Korea is my home, home for everything-- but not alas for my tongue. My tongue still speaks too much in English. Please forgive me.

I'm not supposed to preach a sermon here. These are just a few brief words of greeting. But I do want to begin with a verse of Scripture, a word from Paul's letter to the Philippians: 빌립보서, 일장, 육절 본딴하...  
"I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ". ( 너희 속에 착한 일을 시작 하신 이가, 예수의 날 까지 이루실 줄을, 우리가 회신하노라. )

So first I want to congratulate Korea's Christians on a good work already begun, and not only begun, but already greatly blessed by God. How often I hear the Korean church described as a miracle of modern missions and evangelism. The fastest growing church in the world. Koreans, I am told, build six new churches on the average every day of the year.

I'm a Presbyterian, and can boast without shame about the Presbyterians in Korea. Presbyterianism began in Geneva, Switzerland, but the largest Presbyterian congregation in the world is not in Geneva, it is in Seoul, Korea. And my Methodist friends can be proud. Methodism began in England, but the largest Methodist congregation in the world is not in England, it is in Seoul, Korea. And my Pentecostal friends can be just as proud. Pentecostalism began, in its modern form at least, in Southern California, but the largest Pentecostal congregation in the world is not in Southern California but in Seoul, Korea.

The story of the rise of Protestant Christianity in Korea in just a little more than 100 years, is one of the most amazing stories in all of church history. When my father landed in Korea about 99 years ago there were only some 100 baptized believers, more or less, and only 2 tiny little organized churches in the whole peninsula, north and south. How many are there today? The number is shooting up to between 9 and 10 million in <sup>Korean Churches</sup> churches in South Korea alone. And when Roman Catholics are added to the statistics, between 25 and 30% of the whole population is at least nominally Christian. That compares to 1% in Japan, and not much more than 3% in China.

But it is not just growth that impresses me about the Korean church. From the beginning it was an unashamedly, enthusiastic evangelistic and missionary church. I remember hearing this story about the first presbytery meeting of the Korean Presbyterian Church in 1907, when it first organized as an indigenous Korean church, not just a branch of some foreign church. Seven Korean men were to be ordained as the first Korean pastors. Just before the ordination service they met outside to pray. They felt a great burden of responsibility. They were to become the first fully ordained Korean ministers. Then one of them said, "But a real church must have more than ministers. It must have missionaries. One of us must be a missionary." And they looked

very hard at one of their number, Yi Kui-P'oong. "Didn't you stone the first missionary you ever saw?" they said. And he hung his head, "Yes". He was the man who had stoned my father when he tried to enter Pyengyang on one of his earliest trips into the north. "Well then," they said, "you are going to have to be our first missionary." And with that decided, the seven Korean men walked in to the meeting, and the moderator of that first presbytery, who happened to be the man whom Yi Kui-P'oong had stoned, my father ordained the man who had stoned him sixteen years before. Then the Korean church sent Yi Kui-P'oong off as its own first missionary. He went to Cheju-do where fittingly enough, he was himself stoned by the villagers when he tried to preach the gospel.

A real church has missionaries. From the very beginning the Korean church has been a missionary church. It sent missionaries to China, men like Pang Chi-Il Moksa here, and to Japan, and Siberia. Today it sends missionaries all over the world.

But it's time to stop boasting. It is time to admit that Korea has only begun its missionary task. It is time to claim the promise of the Bible, that "God who began a good work in you will bring it to completion..." It is time to begin to finish the missionary task.

So I congratulate you on the vision of a Korean world mission that has brought you here. A mission to a world in which after 2000 years of evangelism and mission, still two out of every three people do not have a saving knowledge of Jesus Christ. A world where the fastest growing religion even here in the so-called "Christian west" is no-religion. A Europe where there are more tourists than worshipers in the great cathedrals. A North America where more people spend more time watching pagan television than going to church. A South America which claims to be 90% Roman Catholic but where the Roman church admits that probably only 10% are practicing Catholics. An Africa, which has the fastest growing church in the world, continent wide; but where Muslims are once again beginning to grow faster than Christians.

And what about Asia?. Koreans should make the best people in the world to go out in mission to Asia. You are already Asians. And you have been missionary Christians, you Protestants, for almost a hundred years. And you haven't even begun to touch the edge of mission to Asia. After two thousand years of Christian mission on this continent, from the days of the apostles to the end of the 20th century, Asia is, statistically speaking, the least Christian continent in the world. It contains half of all the people in the world, and has the least Christians as a percentage of its total population. What will you do about that missionary challenge?

Buddha was born in Asia, And Asia has more Buddhists than any other continent in the world. Confucius was born in Asia, and Asia has more Confucianists than any other continent in the world. Mohammed was born in Asia, and there are more Muslims in Asia than in any other continent in the world. Our Lord Jesus Christ was born in Asia. How are you going to be able to explain to Him why there are fewer Christians, proportionately, in Asia, than in any other continent in the world.

There is your missionary challenge. And I congratulate you for taking the challenge so seriously that you have gathered here from all over the world to do something about it. I believe that if you are faithful, "God who has begun this good work in you will bring it to completion at the day of Jesus Christ. Amen. world

THE FUTURE OF THE MISSIONARY IN KOREA.  
S. H. HARRIS

Last month we looked back into the glorious past of the Korea Mission; today we are supposed to look ahead. I've been practicing for a long time for this: making predictions, taking the long view, seeing the big picture. On last April 18, for example, I spotted the fears of guests we had invited to dinner by telling them not to worry about the noise in the streets. "Students are always noisy and restless at the beginning of a new school year," I said, clinching with that one brief flash of insight the right to speak with complete confidence about the future.

In 1066 I'd have said, "There'll always be an East Anglia". In 1492 I'd have said that Columbus will fall off the edge of the world. In 1936 I predicted a landslide for Landon, and, as you might guess, in 1960 I was for Nixon. At least I'm getting closer. So tonight, logically, I am the one picked to talk about the future of the missionary in Korea.

Let me give you a more serious example about the folly of making predictions about anything to do with the church in Korea. Last year when the Seung Dong radicals split the church and left us I was quite sure, and said so, that this would sooner or later bring us closer to the ROK Presbyterians (the so-called liberal schism). And last December when the Seung Dong faction united with the Yonju Assembly, my conviction was further strengthened. If the two right-wing factions could unite over on the far right, surely our two groups nearer the center should be able to find a way of reconciliation. But what happened. In the current NCC impasse, ROK filibustering has so alienated our delegates that we are driven as far apart as we ever were, and now, lo and behold, it is ~~the~~ our most recent bitter enemies, the Koryu--Seung Dong leaders, who have come with soft words, "Why not let bygones be bygones, and get back together again." It is just the opposite of my predictions. We're now nearer the Koryu Presbyterians than to the ROK Presbyterians.

It should be quite obvious, therefore, that you picked the wrong man if it is a prophet you're looking for. What you really want to know, I suppose, are the answers to questions like these:--

- 1) Do missionaries have a future? Aren't we supposed to fade away with the steam engine and the empire builder and the white supremacist?
- 2) If we do somehow survive into the new age, what are we supposed to do? We are told rather sharply every year or two what not to do. Tell us, for a change, what we can do and what we ought to do.

All our questions ~~revolve~~ about the future, really, revolve around these two basic ~~questions~~ points: the missionary, and his mission. What is he going to be, if anything; and what is he going to do--in Korea?

First, the missionary. I do not share in the general gloom about the future of the missionary. I predict that he will be with us for a long, long time--even to the end of time, perhaps. What else are the two witnesses of Revelation 11 but missionaries? Prophets, yes, but missionary prophets, for John tells us that they have a message of concern to "the peoples and tribes

and tongues and nations". They're not popular, these two missionaries. They are killed. But God does not therefore abandon his missionary work. He sends the same two missionaries back again.

I'm tired of articles about the end of the missionary age, and the decline of the mission. Statistically, missionaries are surging ahead today in their most impressive "great leap forward" since the days of the Student Volunteer Movement. In the last ten years, confounding all the brokets of doom, the number of foreign missionaries from North America has almost doubled. It has increased 81% since 1950. Six years ago David Paton predicted sadly that the missionaries would be out of India in five years. Today there are more missionaries in India than ever. There are now 42,250 Protestant foreign missionaries, the largest number in history. That represents an increase of 3,600 in just the last two years, since 1958. And lest you say, "That's all very well, but we're not growing; all the growth is on the lunatic fringe over with the sects and the dissidents", I would like to point out that in the most significant statistical column, the number of new missionaries sent out in the last two years, while it is true that the Seventh Day Adventists are first with 546, the Adventists are no longer out on the fringe, they have become associate members of the Division of Foreign Missions of the National Council of Churches --and while they are first, it is the Methodists who are second, with 300, the Southern Baptists who are third with 281, and the United Presbyterians who are fourth with 234. Exx185

In 1850 the United States had sent out	438	Protestant	missionaries (foreign)
In 1900 it had	21,695		missionaries
In 1950	15,039		"
In 1960	27,219		"
In 1950	51,564		"
In 1960	76,120		"

Who says the day of the missionary is over?

Well, a good many people do, as a matter of fact, in spite of the statistics.

Here is a part of a letter from one of our missionaries (not in Korea) to Dr. Leber as he ~~was~~ sent in his resignation not long ago: "May I leave a parting recommendation on mission policy, for whatever it is worth. It rests on the premise: the policy of sending missionaries for life is outdated, with the possible exception of pioneering regions where Christian work has to start from scratch..." 4

That comes from a missionary. And every rational Christian in the younger churches would agree. Do you remember when wild and gentle Harold Taylor of the little Church of Christ in London went on Durleigh last year, how he was swan off at the airport by a burly group of Christians brandishing a sign, 'Dictator Taylor, go home.' At the seminar last year we found posted up on the walls a broadside, signed by 'The Student Alliance for the Purification of the Church', and the oart that caught my attention was

1. Missionary Research Library, Occasional Bulletin, Nov. 23, 1960, Vol XI, 9
- 2.
- 3.
4. Letter, Clarence Falk, Nov. 24, 1954

this: "...it was the Northern and Southern Presbyterian missionaries who were the leaders in splitting the church, bringing us to this sad pass, so they must go home..." And I hear that at the reconciliation conference on Thursday night, it was the problem of the missionary that posed the first threat to reunion. Senior insisted the Seung Dong-Koryu negotiators will be possible only if all contact is broken off with the missionaries. The older missionaries, they said, are all right, but the new ones coming out are too literal!

The general argument widely heard these days against the missionary rests on three basic propositions:--

- 1) The day of the professional missionary is past; every Christian is a missionary.
- 2) The day of the foreign missionary is past; there is a church now in every land and it is the business of that church to evangelize its own territory.
- 3) The day of the Western missionary is past: Western missions are fatally associated with political imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism. Its time to wipe the slate clean and make a new start.

Now there is a good deal of truth to these three propositions, more so than we missionaries like to admit sometimes. But as arguments to abolish the missionary, every one of them is illogical and fallacious.

Take the first one: the day of the professional missionary is past because every Christian is a missionary. That was the argument that killed the Student Volunteer Movement. It is an attack on functional distinctions in Christendom. What is the difference, really, between the home missionary and the foreign missionary? Only that the foreign missionary, they said, is the missionary with the halo and the furlough. Unfair! And why distinguish between the missionary and any other kind of full-time Christian worker--minister, for example. The minister is as much of a witness as the missionary. For that matter, why reserve the label, "full-time Christian worker" for the professionals, aren't laymen supposed to be full-time Christians? Abolish these invidious distinctions, they said, and return to the Reformation principle of the priesthood of all believers.

It sounds fair and democratic and plausible enough, but its kiss is the kiss of death. "The priesthood of all believers", you know, wiped the priesthood out of the Protestant church (I'm speaking ecclesiastically, not theologically). Such the same thing happened with the Quakers. "Every Christian is a minister", they said, but the result was not really to make every Christian a minister, but to abolish the ministry in the Quaker church.

The slogan "Every Christian is a missionary" is a practical fallacy, for actually, functional distinctions in ~~the~~ Christian service are an absolutely necessary tool for effective action. They are as old as the Christian church itself:

"Now you are the body of Christ", says Paul (I Cor 12:27-29), "and individually members of it. And God has appointed in the church first missionaries (the Greek word is 'apostles'), second prophets, third

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1. The full quotation is "We welcome mission work, but it was.....so they must go home and new missionaries must come who will be able to work under the church"



teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers....?"

Are all missionaries? No. And don't let that argument shake your faith in your function and your future.

The second argument is, "The day of the foreign missionary is past because there is a church now in every land, and it is the business of that church to evangelize its own territory."

This argument is not only un-Biblical, it is un-ecumenical, and that is a pretty powerful combination working against it these days. In essence, it is a reversion to nationalistic regionalism. America first! Let the Americans evangelize America! Or Egypt first. Let the Copts evangelize Egypt. This is no bright pattern for a new day. This is a descent into what Bishop Stephen Neill of the World Council of Churches calls "the pit of ecclesiastical nationalism".<sup>1</sup>

tamper with

Don't ~~overstate~~ the Great Commission. It does not read, "Go ye into all the world...unless there is already a church there." There was a church in Rome, but Paul went to Rome. It was the climax of his mission. There was a church in England when Augustine went to Canterbury, and it was no betrayal of missionary policy; it was one of the great turning points of English church history. There was a church in India in 1708 when Ziegenbalg went to Tranquebar. It was the beginning of the modern missionary movement.

The existence of the church in every land is no kind of an argument against the future of the missionary. First this question has to be answered, ~~Does it~~ ~~exist~~ Is it true that the younger churches no longer need the foreign missionary? On the answer to that question rests your immediate future. My own strong conviction is that the missionary is still needed. The existence of the church has changed your future; it has not abolished it.

The younger church needs the missionary, first, because of the immensity of the task it faces.

I know of no church in any land in Asia, Africa or Latin America which is in a position to grapple alone with the overwhelming evangelistic opportunities of the next two generations. The population of the world, as we are often reminded, is exploding at the rate of about 50 million people a year. Only 5 million of the population increase is in the so-called Christian lands; there is a 45 million increase (not new births, but net increase of population) in the ~~so-called non-~~ lands of the younger churches.<sup>2</sup> And comfortable Christians in their huge Western churches say to the tiny little struggling churches across the sea: "The 5 million is our responsibility; the 45 million is yours". There is a church in every land and it is the business of that church to evangelize its own territory.

The younger church needs the missionary, second, because of its own weaknesses.

1. St. Neill, The Unfinished Task, p. 22

2.

We are suffering at the moment, I think, from a lack of re-orientation of our missionary perspectives. We Western missionaries, in writing of "missions", need to be reminded of the life of the younger churches and of the changes that requires in our missionary patterns. What is just as much needed today is a long, hard look at the strengths and weaknesses of those new partners of ours, the younger churches.

I have been reading a paper by Dale Foster, one of our African missionaries, a title "The Fraternal Worker's Dilemma". In the ecclesiastical language of the yesterday, he said, "It would fine to speak of the newly independent national church as being 'young, vigorous, progressive and vital'." (But) what is the real picture...?

"At Gaborone... primary school teachers... refused to teach a Sunday School class unless they are paid... Our hospital medical assistants do serve in the name of Christ, are demanding money on the side from their patients... The institute, proless patients of our Le Roy Colony... actually (gave) more money to the Lord during the year in their little chapel than all of our highly paid medical assistants, school teachers and station employees together had given in the big station Church... We see a Church torn by divisions and old tribal conflicts, hatreds and jealousies. The internal struggle for power now going on among the Church leaders is obvious even to outside observers....

"But how come wrong? Where is the transforming power of the Gospel? Why don't we have a strong, virile, evangelistic Church, as in Korea, for example?"

The stinger is in the last sentence: "Why don't we have a strong, virile evangelistic church, as in Korea?" Among the rising younger churches, is Korea the model and the ideal. If so, then as far into the future as I can see right now the younger churches are going to need all the help they can get. Spiritual help, that is. There will always be a future for that. And this is as good a time as any to remark that the missionary who brings financial help, or even organizational help, into such a situation without spiritual help, does not belong in the future.

The world's general outlook about the future of the missionary goes like this: The day of the Western missionary is past because Western missions are fatally associated with imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism.

This is a fallacy, too. Missions, it should be pointed out sometime, were fought all the way by the imperialists. "To get to India," says Laott,<sup>1</sup> "Carey had to sail in a Danish ship; to get to China Robert Morrison had to go to America"--all because of the roadblocks with which the imperialists tried to hem in the men they sensed were their inevitable opponents, the missionaries.

But if missionaries are really going to fit into the future we are going

1. Dale Foster, "The Fraternal Worker's Dilemma", address, Blat, Aug. 6, 1959  
2. Willis Laott, Revolution in Missions, N.Y., 1954, p. 117

to have to stop defending ourselves all the time and learn to accept criticism as well as give it. Precisely to the extent that we are still associated with political imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism, we will have no future.

~~Do you ever find yourself asking, Am I tolerated here only because I bring money with me? Do you ever find yourself asking, They can do that if they want to, but they'll get no more money if they do. That's dollar diplomacy.~~

One of the sticking points in our troubles concerning the finding of a new WCC Secretary these past few painful months has been the stipulation that the new Secretary must speak English. I wonder if that isn't an example of cultural aggression. I am sure that one of the weaknesses of many of our great ecumenical conferences is that the delegates from the younger churches have to speak English and are therefore not always really representative of their churches. Not until last week did someone finally suggest that what we really need as WCC Secretary <sup>here</sup> is a man who can pull the Korean churches back to working together, and whether he speaks English or not is relatively immaterial.

The problem of the dollar is even more difficult. At the height of the Sung Dong controversy, a close, tense vote in Kyung An presbytery went our way, and one of the pastors swung around on me, livid with anger. "You did this with your American dollars," he shouted. He was wrong, but there are lots of Koreans who think he was right, and that in itself is part of the problem.

Part of your future had better be spent trying to find an answer to this problem: how do we keep our dollars from doing more harm than good to the Korean church. How can they be used to strengthen, not pauperize it? Our forefathers worked out right here the best answer to that problem that the last generation produced: the Nevius Plan. We have yet to come up with a comparable solution to fit today's changed situation, and until we do our future is compromised.

The formation of the East Asia Christian Council, with its projected pooling of all resources into a common fund for mission is one attempt toward a solution, but it is not yet a solution. Until the younger churches themselves support such a fund, a subsidy will be a subsidy whether it comes from America or from an ecumenical body.

One of the top ten criticisms of Christian missionary strategy in China as pinpointed by the missionaries themselves in a post-mortem survey of the mistakes that may have led to failure, was this: "Too much money was used..."

Incidentally, it may help you plan your own future and avoid failure to run quickly down the list of major criticisms which the missionaries levelled at themselves in "Lessons to be Learned from the Experiences of Christian Missions in China".<sup>1</sup> At some points I would disagree, but this is the voice of the

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1. H. S. Matthews, compiler, "Lessons...", Aug. 31, 1951, Research Committee of the Division of Foreign Missions of the N. S. C, mimeographed.

majority in the order of their unanimity of consent:

1. There was too much talk and not enough action about self-support..
2. Educational and medical work outstripped the development of the church in the size of institutions and the quality of leadership.
3. There was too much foreign-owned and controlled property in too many places, including large houses in high-walled isolate residence compounds.
4. Too little effort was made by the church to help the farmers or exploited factory workers.
5. Too many missionaries had an inadequate understanding of the Chinese language, customs, culture and philosophy.
6. Too many missionaries kept too much control, too long.
7. The church remained too Western, and not sufficiently indigenous.
8. Christian literature was inadequate...
9. Too much emphasis was put on correct organizational procedures, not enough on the spiritual life.
10. Too much money was used...."

I know this is all negative. Draw your own positive conclusions, and remember that in this tense and inflammable revolutionary age you cannot afford to be very of the Chinese mind, or you may find yourselves ex-Korea, as some of us are ex-China, missionaries.

A concrete, positive blue-print for your future as missionaries I just don't see in my crystal ball'. The road is obscured by a cloud, perhaps because it seems to be leading into a paradox. It splits into two parallel paths as if ~~missionaries~~ you've decided, somewhat uncomfortably, to try to straddle both. You can call it the thesis and antithesis of the dialectic of our future, unresolved and in continual tension until God leads us into His own perfect synthesis in His own good time.

It's the wonder of a parallel call that comes to us: to integrated witness, on the one hand, and to prophetic witness on the other. The one is the call to be a fraternal worker; the other the call to be a missionary. I think we are going to have to try to learn to be both.

We have a function and a calling as missionaries. That is primary and basic and the rise of the younger churches cannot make it obsolete, as some proponents of the "indigenous church" concept have tried hard to maintain. There will have to be, even in the new day, a place for the voice of one sent from outside, not just to work with, but to speak to; not to indigenize and conform, but to sound the call to reform. I recall a disturbing phrase from James Joyce which applies not only to the artist, but also to the missionary as prophet: "The artist must utterly alienate himself from society in order to observe it aright".<sup>1</sup> One of our missionary responsibilities for the future is observation. We have a contribution of perspective that cannot be made from within. That's why we're sent from without.

Don't spend your whole missionary career crippled with a guilt complex about your incomplete indigenization. No matter how hard you try there will always be

1. Quoted in Life, Jan. 30, 1961, editorial, p. 43

foreignness about you. Use it for the glory of God, as Paul used his Roman citizenship. There will be days in which God will be able to use you better as an American than as a pro-imitation of a Korea. Be yourselves, in Christ.

Among the top priorities in your prophetic mission as missionaries, one stands out as demanding the formulation of a missionary strategy: the recovery of ethical standards in the Christian community.

But there is another side to the paradox of our future. Because we in Korea have a tendency (and I share it) to bristle at the term "fraternal worker", we are in danger of a yearning to reject the Biblical pattern of partnership in mission. It is not easy to be a prophet and a partner at the same time, but this is precisely, I think, what our future is going to demand of us.

We are sent from outside, and the mark of our calling is not our relationship and identification with our colleagues, it is our obedience to the Lord our Sender, but unless we are able to adjust and adapt ourselves into the right place in the field, and in the right way, we may find no place available for us.

The New Yorker tells of a motorist caught in a traffic tie-up on the George Washington bridge. Suddenly he saw an opening in the next lane, and squeezed in between a couple of cars on his left--only to find that the car ahead of him had stalled. Noting that the driver of the stalled car was gesticulating frantically, he figured the car wanted to be pushed, and proceeded to ease into his rear bumper. The car behind promptly banged into him. He signalled the driver astern to stay away, gave another push to the stalled car, and was struck from behind again. At this point a police motorcycle drew alongside him. "I'm trying to shove this car, and the idiot behind me keeps crashing into me," he shouted indignantly. "Look, Mac," said the cop. "The guy you're pushing is pulling the car behind you. You're on top of the tow rope."

There's a place now and there always will be a place for foreign missionaries in Korea, but it is not on top of the tow rope. We've been told we don't belong out in front, pulling. That's paternalism. So now we've run around behind to push--and we've fouled up the tow rope.

We don't belong ahead or behind, either one. We belong with. We belong in.

A Japanese church leader said to an executive committee meeting of the Kyodan a few years ago: "There are three choices of mission-church relations today, (1) the independent, (2) the cooperative, and (3) the interwoven."

Our Korean Nevius plan represents the first choice, and for its day it was far ahead of its age. It kept us off the tow rope.

Our present stage, I would say is cooperation. We work not independently but through the Dept. of Cooperative Work of the General Assembly. This pattern still has its problems so long as there is a mission. Sometimes we get on the tow rope; we stand between the church as a whole, and its leaders.

There is a third and better way,--the interwoven. Organizationally, for us Presbyterians, this means integration. But by itself that is only the outer shell. Unless our hearts and minds and wills as well are interwoven integration will not mean a thing.

Only as we become genuinely one in Christ with our partners in the church in Korea dare we approach the great priorities of our future. "What is your top priority for the next ten years," asked a Chinese visitor not long ago. The answer was just one word. Dr. Han Kyung Chik did not even hesitate a second. "Unity," he said. But unity comes from within. It cannot be built from without.

There is a second priority: the development of a strategy with which to face the problems of transition from a first-generation church to a third-generations church, from a persecuted church to a church with power. No unilateral answer will be adequate. We must think it through together.

And finally, but most important of all now and for the far future, is the priority of renewal and revival. Who can stand outside here? Come within the circle, all of you, and join the fellowship of those who pray, "Lord, revive thy Church; begin with me."

-- Samuel Hugh Moffett  
Seoul, Feb. 13, 1961

Dr. Allen's work began with the royal family of Korea, but this did not remain the primary concern of the medical mission. "Christian service for the sick was not only for the rich and the powerful, but also for the poor and the deprived. It was not limited to believers; it was open to everyone."<sup>19</sup> Dr. Scranton, for example devoted himself to the poor and needy. "Dr. Scranton was particularly concerned with people suffering from contagious diseases who had been driven from their homes and left to become helpless beggars on the streets."<sup>20</sup> The missionaries were concerned with healing the sick and ministering to the poor and the neglected.

*For Study*

The health situation that faced the missionary doctors was dismal. Van Buskirk gives some alarming statistics for 1931. Over 180 of every 1000 infants died in the first year. This is almost double the rate for the U.S. and Canada in 1931. The death rate of one to ten year old children was three to eight times as high as in the U.S. and Canada. The largest problems, Van Buskirk said, were the infectious diseases. The measles, scarlet fever, and diphtheria, took many children's lives in Korea.<sup>21</sup> The situation in Allen's day is hard to imagine in

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<sup>19</sup> Suh David Kwang-Sun, "American Missionaries and a Hundred Years of Korean Protestantism," International Review of Mission, 124, 1985, p 6.

<sup>20</sup> Ibid.

<sup>21</sup> Van Buskirk, pp 89-91

St. George

① China

The dragon slew me

Mine to Nanjing

Arrest + delivence

Lessons from feature

① The power of faith

② The importance of purpose - mission

③ Humility

④ God never fails.

St. George + dragon.

- ① The importance of purpose - have a mission in life.
- ② The <sup>importance</sup> ~~power~~ of followers - we don't all have to be leaders.
- ③ The lesson of humility - I learned from failure.
- ④ The never-failing hope - God never fails.



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ORGAN PRELUDE

Mr. John Weaver

CALL TO WORSHIP

PRAYER OF INVOCATION and THE LORD'S PRAYER  
(debts)

HYMN 285 - "All Hail the Power of Jesus' Name"

SCRIPTURE READING: Mark 9: 20-27

OFFERTORY

MEDITATION - "Belief and Honesty"

Dr. Kenneth O. Jones  
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INVITATION TO THE LORD'S SUPPER

HYMN 452

"Let us break bread together, on our knees.  
Let us break bread together, on our knees.  
When I fall on my knees with my face to  
the rising sun,  
O Lord, have mercy on me.

"Let us drink wine together, on our knees.

"Let us praise God together, on our knees."

SACRAMENT OF COMMUNION

("Litany of Confession"-Worshipbook, p. 109)

HYMN 593 - "The Lord's My Shepherd"

BENEDICTION

POSTLUDE

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The flowers are  
given IN LOVING MEMORY of DEPARTED MEMBERS  
of  
THE ST. GEORGE ASSOCIATION

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# KOREA: Western Medicine

MEMO

"Western medicine predominates throughout most of South Korea today, particularly in urban areas. The country has about 21,000 doctors, of which only about 3,000 practice oriental medicine, mostly in small private clinics. Surveys suggest that only 10% to 15% of South Koreans prefer Oriental medicine.

- Asian Wall St. Journal

July 21, 1981. 13.

N. Korea

All Korea Area 84,600  
Pop 54,600,000

Area - 46,500 sq. mi.  
(Pa. 45,333 sq. mi.)  
Pop. 17,072,000 (1978)  
~~Pop.~~

S. Korea

Area 38,100 sq. mi.  
(Indiana 36,291 sq. mi.)  
Pop. 37,600,000 (1979)

(twice as much as entire state of N.Y. 17, m.  
more than Calif. - 22,694,000.

Pennsylvania - 11,731,000 (4<sup>th</sup>) pop.  
Indiana 45,333 sq. mi.

Area Penna. 45,333 sq. mi.

(Kor. pen. twice the size of Pa.)

but less than  $\frac{1}{2}$  size of Tex.

Calif. - Pop. 22,694,000 (1<sup>st</sup> in U.S.) Tot. Kor. more than twice  
Area 158,693 sq. mi. Total Korea has  $\frac{1}{2}$

Rising Tide Nov. 21.

Most Americans believe Chile + South Korea are among worst violators of human rights. Why.

N.Y. Times + Wash. Post - each 3 returns - counted stories on violations, in 1976: -

Chile 137

S. Korea 90

Cambodia 16

Cuba 7

N. Korea 1

- Korea Weekly, Nov. 29, '77

## KOREA

(Source: Korea Week, Jan. 25, 1977, Vol. 10, #1)

1976. 15.2% growth in economy (GNP) - second highest after 1973's 16.7%.

Per capita GNP - \$698.-

Unemployment - 3% (410,000) of "economically active population" of 13,761,000.

Appliance ownership in farm households:

Radio 95.4%

Sewing machine 78.1%

Electric iron 46.4%

Television 38.5%

Electric fan 34.9%

Electric rice cooker 16.6%

Record player 14.6%

Tape recorder 4.2%

Telephone 3.9%

Electric refrigerator 1.6%

Motorcycle 1.5%

Korean tax: On \$1,000 a month, 21% (\$211 a month)  
 600 " " 11% (\$68. " )  
 400 " " 6% (\$26 " )  
 200 " " 1% (\$1.84 " )

- p. 3.

Standard of living. 1. Japan. 2. Korea 3. Singapore 4. Hong Kong 5. <sup>Taiwan</sup> Malaysia 7. S. Korea 8. Mongolia 9. Thailand 10. Philippines 11. N. Korea  
12. Laos 13. <sup>India</sup>  
<sup>China</sup>  
<sup>Pakistan</sup>  
<sup>Indonesia</sup>  
<sup>N. Vietnam</sup>



Roman Catholic history in Korea, the note I missed was <sup>a</sup> question

not mentioned. Why are there more ~~than~~ 5 times as many Korean

Protestants after 100 years, <sup>(8.6 m.)</sup> ~~than~~ as <sup>(these are)</sup> Catholics, <sup>(1.4 m.)</sup> after 200 years?

One reason ~~I would suggest~~ - only one, ~~but~~ <sup>reasons,</sup> many, but an important one, I suggest - is the Protestant emphasis on education.

Ed. Evangelism and education - or as John Calvin put it, ~~was~~ came over the door of his Academy in Geneva - "Piety and learning".

But let me put this in long historical context, lest

I sound too proudly Protestant. It was an Asian Christian emphasis

long before John Calvin - thus concern that the faith be <sup>as-</sup> intellectually + theologically respectable ~~as well~~ <sup>it is</sup> as spiritually fervent. It was a mark of

the <sup>very</sup> earliest Asian Christians. ~~in what~~ they called <sup>themselves</sup> "The Chd of the East" ~~and~~

~~which~~ we call <sup>them</sup> "Nestorians," ~~back as far as the fifth century. The first~~

1982 gov. statistics.

Prot. 8,159,000

R.C. 1,439,000

9,598,000

The first Christian center of higher learning was not, <sup>in the west -</sup> in Rome, ~~in Europe~~. It may have been in <sup>Africa</sup> Alexandria - the catechetical

school ~~there~~ which produced Origen and Clement of Alexandria, <sup>and sent one of its first heads</sup> ~~sent~~ As early as 195 AD

~~which sent the teacher of these two Christian philosophers, the head of the~~  
school, ~~Pantænus~~, as a missionary to India. <sup>North Africa, however, was in the political orbit</sup> as early as 196 AD.  
~~of the west.~~

But at the same time, an equally famous school was emerging

in ~~Asia~~ non-Roman, oriental Asia, ~~across~~ east of the Euphrates

in the Persian principality of Osroene. It was the School of Edessa -

By ~~the~~ the fifth century, ~~during the Nestorian controversy~~, <sup>had</sup> it moved farther east, deeper into Persia, and as the School of Nisibis, became for a while

~~undoubtedly~~ the greatest center of Christian higher education in the

the world. ~~And~~ It was all Asian, but ~~its~~ in addition to

training the leadership of the chh in Persia, and ~~teaching the~~ ~~preaching~~

a ~~part in the first Christian mission to China, in 635 AD~~ - it remained the most effective channel for intellectual communication between east and west. Students came from afar, as the Chronicle of Abbele put it, "to draw spiritual milk and to drink from ~~the~~ the sweet waters of orthodoxy", ~~but it was more than a~~ The Bible was the cornerstone of its curriculum, but it was more than a Bible school. In the 6<sup>th</sup> century, ~~its rules were monastically strict, but it was not monastic~~ at its peak, enrollment climbed to more than a thousand, it added a medical clinic and instruction in the sciences, and its scholars translated ~~the~~ into Syriac Aristotle and the learning of the Greeks.

The rules of the School, as drawn up in 496 AD still survive. They are monastically strict. Students were not allowed to marry while they were enrolled. Studies began at cockcrow, and lasted until nightfall. Tuition was free, but the students had to

work to earn their way, even during vacation, when they were hired outside the school at labor, but paid their earnings to the school.

Discipline was strict - no witchcraft, heresy, thieving, lying, immorality or "causing confusion in the school." For such the penalty was immediate expulsion without appeal to outside authorities, civil or ecclesiastic.

One rule is particularly interesting - with ~~an~~ parallels to some current political tensions in Asia. Students were forbidden to cross the border into Roman territory. The school authorities may well have deemed it expedient to keep their Christian students from even the appearance of collaboration with Persia's old enemy, Christian Rome.

From Nisibis, the network of Christian <sup>schools</sup> spread to other

major cities, and soon included two famous medical schools - in Gundeshapur farther east, across the Tigris, and in Susa, near old Nineveh. Piety and learning - the two sides of Christian higher education ~~are~~ <sup>have a long</sup> and honored Christian tradition in Asia.

But how am I going to ~~get from~~ <sup>more from</sup> ancient Persia  
 to a Korea celebrating a scant 100 years of Protestant tradition?  
 Perhaps, with ~~some~~ <sup>and some reasonable imagination</sup> a little fancy footwork, I can trace a connection  
 between ~~the~~ two historical documents, and a 7<sup>th</sup> c. missionary  
 from Persia to China. The two documents are, <sup>first</sup> the ~~5<sup>th</sup>~~ <sup>5<sup>th</sup></sup> c. 496 AD.  
 rules of the School of Nisibis to which I referred, and second,  
 a ~~7<sup>th</sup>~~ <sup>7<sup>th</sup></sup> c. mss. found in China's extreme northwest in ~~1908~~ the 1920s, but  
 which ~~has~~ <sup>has</sup> been dated by experts to the year ~~638~~ 638 AD. The connection  
 between the two is the missionary Alopen, a Persian, and the first known  
 Christian missionary to China, who reached the Tang dynasty capital  
 in 635 AD,

Unexpectedly, ~~he was~~ Christian missionary though he was, he  
 As Prof. Saeki, of Tokyo, ~~points out~~.  
 was warmly received by the Chinese emperor. Why, because he was  
 a scholar, a man with books. That ~~makes~~ <sup>and</sup> reinforces the probability

that he had been trained at the school of Nisibis. ~~So it was~~  
~~the combination of academic~~ His learning, even more than his piety,  
 won the instant attention of the <sup>Confucian Emperor Tai Tsung</sup> Emperor ~~Tai Tsung~~, who was building the  
 world's largest library in Chang'an. Alopen was escorted to the  
 great library, and requested to translate his ~~Sacred Scriptures~~ writings into  
 Chinese. It is not beyond <sup>the realm of</sup> probability that the second document  
 I mentioned, which Seeki dates as written in 638 AD, <sup>(Nestorian Documents, 2<sup>nd</sup> ed. pp. 113-124.)</sup> only 3 years  
 after the Persian missionaries' arrival, was the work of Alopen himself or  
 one of his assistants. It is named the "Jesus Messiah Sutra". (Nestorian Documents, 2<sup>nd</sup> ed.  
 pp. 113-~~114~~ 160).

But what does this have to do with Korea.

Perhaps not much. Except that it was precisely in that period of a  
 Nestorian <sup>Christian</sup> presence in the Chinese capital ~~that~~ in the 7<sup>th</sup> + 6<sup>th</sup> centuries, that  
 a constant procession of Korean Buddhist monks were studying the Buddhist

sutras in Chang'an. And th<sup>o</sup> there are no evidences ~~of~~ that Nestorians ~~in Korea~~ at missionaries ever reached as far as Korea, there are suggestions in Korean Buddhism of some very early Christian influences - perhaps picked up from Nestorians in China.

~~But~~ One thing is sure. There is no lack of Christian presence in Korea today.

Constantinople, however, proved to be less tolerant than Seleucia-Ctesiphon of such diversity in unity. The Emperor Zeno had issued his Henoticon in 482 to impose theological unity on the church for the sake of national unity. In 489 he took a further step in the same direction. At the urging of the strongly Monophysite Cyril, Bishop of Edessa (471-493), whom historians called "the Mad Dog", he ordered the famous School of the Persians closed, the last αχκηνικακή foothold of Nestorianism in his empire. The head of the school, Marses, and all his remaining teachers were expelled. It was a short sighted action. It only briefly placated the Monophysites, which was its purpose. But it permanently shut the door on Nestorian Asia. For generations the School of the Persians had been one of the most effective channels of intellectual communication between east and west, a center where Persian Christians came not only to study the

αχκηνικακή Bible and the Greek church fathers. The Nestorian scholar, Probus, had translated Aristotle's Κριτικη and probably part of the Organon before the middle of the fifth century. <sup>(104b)</sup> and there Byzantine

Romans and Syrians and Persians met in peace not in war. All this was now lost to the west. Only Persia gained, for the School of the Persians, far from accepting extinction simply transferred itself, teachers and all, over the border to Nisibis. Barsauma welcomed the

refugees warmly. He and Marses had studied together at the old school in Edessa. <sup>they found an old camel caravaner's near the church</sup> with Barsauma as <sup>promoter</sup> ~~idea-facilitator~~ and Marses as

scholar and director, the school was reorganized as the School of Nisibis, bringing new life and learning surging into the Persian church

See  
 104a. A. Voobus, "History of the School of Nisibis" in Corpus Scriptorum Christianorum Orientalium (Louvain), vol. 266, Subsidia tomus 26 (1965) pp. 57-121  
 104b. W. Wright, "Syriac literature", op. cit., p. 831.  
 105. J.P. Chabot, "L'Ecole de Nisibe, Son Histoire, Ses Statuts (Extrait du Journal Asiatique)" in Varia Syriaca, vol. I, 55 pp. Paris, 1897; A. Voobus, History of the School of Nisibis, Cosco, vol. 266, Subsidia t. 26 (Louvain, 1965), pp. 52 ff.



and quickly becoming the most famous school of learning in all Asia, where, as the *Chronicle of Arbela* put it, students came from afar "to draw spiritual milk and to drink from the sweet waters of orthodoxy." (105c)

The glory of the school was in its spiritual discipline and Bible study. Scripture was the heart and center of the curriculum, as the surviving Homilies of Narses plainly show. 106 In them, as probably in his teaching, he takes up the great over-arching themes of the Bible--creation, the fall, the history of the patriarchs, Moses, and David, and above all the life and work of Jesus and the mission of his apostles. Within this framework of general Biblical knowledge the students were given systematic training in the exegesis of Bible passages after the manner of the "great Interpreter", Theodore of Mopsuestia, whose sober, ~~literal~~ literal interpretation of the text, shunning allegorical fancies, was always the Nestorian model. 107 Homiletics was not neglected but it was based on hermeneutics, that is, the interpretation of the Biblical text. So important was the study of the Bible considered that the only title given to the head of the school was mepasqana, which means "interpreter" or "exegete" of the Scriptures. 107

105c. *Mesihazaka*, ed. A. Mingana, *op. cit.*, p. 150.

106. Narsai doctorii syri homiliae et carmina, ed. by A. Mingana, vol. I, *Mausilii*, p. 68 ff., 90.

107. A. Voobus, History of the School of Nisibis, in *COSCO*, vol. 266, *Subsidia t. 26* (Louvain, 1965) pp. 72-77, 100, 105 f. He notes the following tribute by Narses to Theodore, "the Interpreter": "It is proper to call him the doctor of the doctors, the agility of the spirit without which there would be no doctor who could give good instruction; through the treasury of his writings they have enriched all they have gained; and through his commentaries they have acquired the ability to interpret; from him I have learned, I also, to stutter; and in his conversation I have obtained the habit of meditation of the (divine) words; his meditation became for me as a guide towards the Scriptures; and he has elevated me towards the understanding of the books of the Spirit". *Ib id.*, p. 106, quoting from Narses' On the Three (Nestorian) Doctors.

The rules of the school as drawn up by Narses in 496 AD still survive and underscore another strong emphasis in Nestorian theological education, namely, spiritual discipline. The School of Nisibis was more than a school of the Bible; it was a close-knit Christian community. In many ways it more resembled a monastery than a school. The twenty-two canons of the school's Statutes <sup>108</sup> give us a vivid picture of how incoming students were required to leave the life of the world, take vows of celibacy for at least as long as they were enrolled, and even, apparently, were expected to turn over all their possessions to the community of "brothers". They roomed together in small cells in groups of three or more. Studies began at cock-crow and continued on until nightfall. Tuition was free, but there is more than one way of paying for an education. At Nisibis they worked for it. During the long vacation from August to October the students were sent out to labor and earn their maintenance. Discipline was strict. A long list of prohibitions governed student conduct--against witchcraft, heresy, theft, falsehood, immorality, "causing confusion in the school". The penalty for such offenses was immediate expulsion, and there was no appeal to outside authority, whether civil or ecclesiastical. Like some monasteries, the school enjoyed independence even from the jurisdiction of the bishop. <sup>109</sup> One rule is particularly

108. The Statutes of the School of Nisibis, ed. and tr. with commentary by A. Voobus, in Papers of the Estonian Theological Society in Exile, vol. XII (Stockholm, 1912).

109. A. Voobus, History of the School..., op. cit., pp. 109-115.

interesting. Students were specifically forbidden to cross the border into Roman territory. The western contamination ~~nation~~ which the school feared they might pick up there was probably more theological than cultural or political, for Byzantium was then in the hands of Monophysite heretics, (as they ~~seemed~~ <sup>Monophysites appeared to be</sup> to the Nestorians). But there may also have been a political factor involved. The Persian church lived always under the shadow of political suspicion, as an incident in Narses' life shows, and the school authorities may well have deemed it expedient to keep their Christian students from even the appearance of collaboration with Persia's old enemy, Christian Rome, <sup>for</sup> ~~The incident referred to was when~~ <sup>On one occasion he</sup> Narses allowed a criticism of a military venture of the Shah (into Arabia) to creep into one of his homilies (memre). The king was defeated, which only added to the royal anger, when <sup>his attention was</sup> ~~the~~ <sup>allegedly disloyal</sup> remarks of the Christian <sup>preacher</sup> were called to his attention. ~~as proof of disloyalty.~~ Who knows what might have happened had not Narses deftly and quickly produced another homily into which he managed to weave some glowing tributes to the glory and might of the Persian empire? 109

109. Ibid., pp. 99, 117, citing Barhadbesabba, History, p. 613.

Narses was succeeded as director of the school first by a Biblical scholar, Elisa (d. ca. 510), and then by his nephew, Abraham de-Bet Rabban (d. ca. 569).<sup>110</sup> In Abraham the school found ~~not so much a scholar as~~ the effective administrator it had begun to need desperately, and under him the school reached its peak. Enrollment climbed to more than a thousand students. They overflowed the crowded old camel-yard of a campus, and to the distress of the teachers ~~had~~ had to be lodged in town, exposed to ~~the~~ thievery and rapacious landlords and (what troubled their teachers even more) to all the temptations of a pagan Persian city. Abraham quickly solved that problem by building a new classroom building and, thanks to a gift from a wealthy Nestorian<sup>a</sup> physician to the king,<sup>he added</sup> as many as eighty small student dormitories. He improved the financial resources of the school by the purchase of a large farm, the income from which provided endowment for two chairs of theology and the expenses of a medical clinic. 111

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 110. See A. Voobus, History of the School of Nisibis, op. cit. pp. 129-133 for discussion of the line of succession. Many scholars (e.g. Baumstark, Bardenhewer, Hermann and Hayes) follow Barhadbesabba of Holwan in naming Elisa' Bar Quzbaie as second director. But <sup>more</sup> recent scholars (e.g. Labourt, Chabot, Leclercq and Engberding and Kruger) name Abraham as Narses' successor, following another Barhadbesabba ('Arbaia). Voobus prefers the older view. His listing is:

1. Narsai (d. ca. 503)
2. Elisa' (d. ca. 510)
3. Abraham de-Bet Rabban (d. ca. 569)
4. Iso'iahb, who "became tired" and resigned after two years.
5. Abraham, who served only one year.
6. Henana, director from about 571 to ~~his death~~ 596.

A. Voobus, op. cit., pp. 122f., 134ff. 223 ff., 230 ff., and 234 ff. J.-B. Chabot <sup>in (1950)</sup> listed them in different order: Narses, Abraham, Jean, Joseph Houzaya (d. 580), and Henana. ~~Op. cit. pp.~~

111. A. Voobus, History of the School..., op. cit., pp. 146 ff.

## THE CHRISTIANS OF KOREA

to do the visiting in the homes and have two deacons preach each month. . . ." Students-in-Industry projects also have been tried successfully, notably in the cement manufacturing center of Sinki-ree.

No one pretends that the church in Korea has made more than a beginning of an approach to Christian involvement in the problems of society in the cities. Sometimes the younger generation is impatient for more concrete evidences of Christian concern and action as the processes of urbanization and industrialization accelerate in the new Korea. When 119 students and leaders from forty-one Korean colleges met in Inchon last year for a historic meeting of the Korean Student Christian Council (representing the Y.W.C.A., the Y.M.C.A., and the Korean Student Christian Movement) they joined in united study of a newly published booklet, *Church and Society*. There was a great eagerness to find Christian answers to the complex problems that were troubling them. It is interesting to note that, by way of bridging the way to a partial solution of one of Korea's most pressing international problems, the students had invited six Christian young people from Japan to share with them in the conference.

Where there is such concern and the beginnings of action, there is hope that Korea's multitude of city churches, as they point their steeples proudly to the sky, will not forget that their foundations rest, like any other building, in the common earth of the city. The chief cornerstone is Jesus Christ, who still prays not that the Father should take us out of the world but that He will keep us from evil.

## 7 | EDUCATION | AND THE | INNER CITADEL

WHY DO YOU PASS UP THIS GOOD SCHOOL RIGHT near your own home and walk so far to a school of the foreign religion?" a friend asked a Korean schoolboy who was going without breakfasts in order to get an education.

"I do it," he answered, "not only because they give me the best learning, but also the best religion."

The best learning and the best religion! Just such a life-giving balance of wisdom and faith was provided by the Christian mission almost from its inception.

Schools have been an integral part of the church's planning since 1884. At that time Dr. R. S. Maclay, superintendent of the Methodist Mission in Japan, accomplished the impossible task of persuading the isolationist, Christian persecuting Korean court to grant permission for the opening of a school and hospital in the Hermit Kingdom. The problem, however, always has been how to build Christian schools in which both parts of the combination—learning and religion—were kept vital and operative. In the early days and during

## THE CHRISTIANS OF KOREA

the Japanese occupation, it was a struggle to keep the schools Christian. Lately, it has been equally difficult to keep the schools academically reputable.

When Appenzeller first opened his school in 1886, it was not the Christian faith that attracted students. They came for the foreign learning, and even this was not much of an attraction. Students had to be paid to attend Pai Chai Academy (Hall for Rearing Useful Men). For a while the missionaries did not even dare hold prayers for the students, so fearful were they of anti-Christian government reaction. The students were equally fearful. "I gave a student a tract on faith to copy," wrote Mr. Appenzeller, "He took it to his room, read it a little . . . [and] came back with it saying, 'If it were known that I was at work on a tract like this, my head would be taken off. . . .'"

Afraid or not, students attending the Christian schools learned quickly about the new religion. The most popular classes were those teaching English, and for a textbook the missionaries used the Bible, not always, however, with the desired linguistic results. One student, trying out his English, described a conversation with a friend by writing, "I opened my mouth and I said unto him. . . ."

But make no mistake. Tentative, uncertain, and slightly ridiculous though these first Christian experiments in education in Korea may seem today, they were the serious beginnings of an educational revolution that was to shatter the grip of the dead past and open Korea's mind to the future.

Traditionally, education in Korea was rote memorization of the Chinese classics. Upon mastery of the classics depended a man's hope not only for academic recognition but for

## EDUCATION AND THE INNER CITADEL

political advancement as well, for the Yi dynasty's political appointments were made largely on the basis of the annual literary examinations. It was universally assumed that the classics taught all that was necessary for the proper regulation of society.

The highest ambition of the graduates of the old Korean schools was to compete successfully in the great national examinations in Seoul. Every year, out of the hundreds who might enter the "Great Examination," only thirty-three could expect to pass; but success meant achieving the pinnacle of literary fame and immediate appointment by the king to an official position. No matter how humble his beginnings, a successful candidate's future was secure and his social status unshakeable.

The flaw in the system, of course, was that the ability to weave a few thousand Chinese characters into poems or commentaries on obscure philosophic passages is no test of a man's character and fitness to rule. Worse yet, by the nineteenth century corruption had so abused the examination procedures that 90 per cent of the winners, it is said, owed their victory more to favoritism and bribery than to scholarship. A fatal defect in Confucian ethics was its exaltation of personal loyalties above principle. The acceptance of bribes was easily rationalized as fulfillment of the duty to provide for one's family and relatives—a higher virtue than adherence to more abstract principles like honesty or justice.

Korea, as it neared the twentieth century, needed both integrity and learning. It needed "a true education of heart and mind," but this the ancient classical platitudes, however noble they sounded on paper, could not provide. Indeed, the

## THE CHRISTIANS OF KOREA

new Korea demanded new ideas, new methods, new schools, and new men, and these she found at first only in the Christian schools. By the beginning of the twentieth century Christian schools were easily the most popular and crowded schools in the country. Where else could one learn mathematics and science and all the tantalizingly new learning of the modern world? Where else could girls go to school? Hundreds of primary schools were established. No church considered itself complete without a day school attached.

"We are in the midst of an educational revolution," wrote missionaries in Syenchun in 1908. "Schools spring up in a night. . . . The old Confucian scholars lose their proud seats, giving place to those who know both Chinese and Western learning. So strong has been the leadership of the church that . . . the course of study used in Christian schools has been the pattern for unbelievers' schools as well. During the year probably as many as five or six hundred primary and night schools, claiming to teach Western [learning] have been started by officials and other unbelievers in our territory. The church schools are in the lead of all and influence all."

Christian high schools also sprang up from Syenchun in the north to Mokpo in the far south. At Kaesong the famous Anglo-Korean school of Tchi-Ho Yoon began experimenting with the radical theory that students should learn to work. Classical scholars were aghast. "Workers work; scholars teach or rule or write; they do not work." When Christians questioned these Confucian precepts, they started another revolution in education.

Baron Yoon's first school report put it very clearly to the Methodist Church: "We must remember that industrial

## EDUCATION AND THE INNER CITADEL

training is more useful to a Korean today than mere literary education." His school's policy—"the first conscious effort made in a mission school to give industrial education to Korean youth as an end in itself"—was most practical. The school taught the boys skills they could practice with the least outlay of money and time after graduation, using materials and tools such as could be obtained in Korea or neighboring countries.

Nowhere was the revolution wrought by the Christian schools more radical than in the field of education for women. Confucianism stripped a woman of all will but her husband's, no provision was made for her education. What a change three generations of Christians have made! Today Korea has, in Ewha Women's University, the largest women's college in the world—a union venture supported by American Methodists and the United Church of Canada.

In 1910 Ewha Girls' School, which was the first school for girls in all Korea, shocked the old-fashioned by introducing college grade work for women. Under its college principal, Miss Lulu Frey, there began a transforming ferment in Korean society that revolutionized everything from women's clothes to public health. Women's role in Korean society has never since been quite the same.

The first Christian college, however,—in fact, the first college of any kind in the modern sense—was a co-operative venture of Presbyterians and Methodists, Union Christian College (Soongsil University), which was founded by Dr. W. M. Baird in Pyongyang in 1906. Its emphasis on a concentrated Christian education for the children of believers rather than on education for all in competition with govern-

## THE CHRISTIANS OF KOREA

ment schools has given the Korean church more college-trained ministers than any other school in Korea.

In 1915, using rooms rented from the Korean Y.M.C.A. in Seoul, Chosen Christian College (now Yonsei University) was organized. This was also a union venture and Dr. H. G. Underwood acted as president until his untimely death the next year. He was succeeded by the founder of Severance Hospital, Dr. O. R. Avison. As one of Korea's most prestigious universities, Yonsei has probably poured more Christians into the political and cultural life of the nation than any other one institution.

Since the Korea War a number of smaller Christian colleges have opened their doors. Refugees from North Korea, sturdily self-reliant and loyal to their own traditions, reactivated Union Christian College, which had been closed by the Japanese and destroyed by the Communists. Dr. Sung-Nak Kim, formerly of the Korean Presbyterian Church in Los Angeles, is president, succeeding Dr. Kyung-Chik Han. The new campus is on gentle hills across the Han River.

In the southeast eight Korean presbyteries, long eager for a college they could call their own, chose Dr. Archibald Campbell to found Keimyung Christian College in Taegu in 1954. Just last year the college elected its first Korean president, Dr. Tae-Sik Synn. Located on a hill commanding a magnificent view of the city, the college now has an enrollment of five hundred and serves an area with a population of more than 5 million people.

Southern Presbyterians meanwhile established the first Christian college in the southwestern provinces when Taejon College opened its doors to its first students. Its president is

## EDUCATION AND THE INNER CITADEL

a second generation Korea missionary, Dr. John Talmadge.

The latest experiment in Christian higher education is Seoul Women's College, founded by the Presbyterian Church in Korea in 1961 as a residential college, training girls for rural community development. One of Korea's outstanding sociologists is its president, Dr. Evelyn Koh. She is a woman who is equally at home at embassy teas or at anti-concubinage rallies, and is as effective speaking quietly and earnestly to a girl about the claims of Jesus Christ as she is designing a new and radically improved latrine for the Korean village.

Something of the enthusiastic intensity and sacrificial spirit with which Korean Christians support their colleges is shown in a story that Mrs. Sun Ae Chou tells about how her church's smallest and poorest district on Cheju Island raised money for one room in the new dormitory at Seoul Women's College.

"How can we raise six hundred dollars?" the Cheju Island women asked themselves. "That is the cost of one room. But it is too much."

"Perhaps we could go up into the mountains and gather kosari (a choice and expensive wild herb used in cooking)," suggested one of the women. "We could take it to Seoul when we go to the national meeting. If we sell it there, we will make quite a bit of money. Kosari is expensive in the city."

Estimating that it would take two years to complete the project, for six hundred dollars was a large sum of money for so poor a group to try to raise, the women set to work at once.

It was a great day for the women of little Cheju Island



## THE CHRISTIANS OF KOREA

when they stood up proudly as equals with the well-dressed women from larger and richer districts and reported to the national meeting that they, too, had brought six hundred dollars for a room in the new dormitory.

"How did you do it?" the others asked.

The leader of the Cheju Island group smiled and held up a bundle of *kosari* in her hand. "We can do everything in Christ our Lord, who strengthens us," she said.

At the other end of the educational scale from the Christian colleges are the Bible Clubs. About thirty years ago Dr. Francis Kinsler, a missionary in Pyongyang, became concerned about the plight of the thousands of neglected, underprivileged children of the slums who could not afford the fees required in the public schools and who were drifting into undisciplined street gangs. Enlisting the help of Christian college and seminary students, Dr. Kinsler began to gather the unschooled waifs into Bible Clubs that were, in effect, short-term day schools. The Bible Clubs teach Bible, history, language, arithmetic, first aid, geography, and physical education. Seventy thousand children and more are enrolled in Bible Clubs all over the country, and the character transformation wrought in these poorest of the poor, these children of the depressed and defeated, is a miracle. Just to watch a ten-year-old girl from a one-room shack stand up, poised and assured, to lead a rally of six thousand Bible Clubbers in prayer and Bible reading and hymn singing is to see Christian leadership created out of the most unlikely material in the whole country.

The Korean church has developed three types of educational programs for training its professional leadership: Bible

## EDUCATION AND THE INNER CITADEL

institutes for the preparation of unordained lay leaders for the rural church; night seminaries for preliminary training toward either ordained or unordained Christian service, usually of students with substandard academic preparation; and the major theological seminaries.

A Rockefeller Foundation world survey of theological seminaries made in 1957 revealed the startling fact that there were more students studying for the Protestant ministry in Korea than in any other country in Asia, Africa, or Latin America. In fact the enrollment in just one Korean seminary, the Presbyterian Theological Seminary in Seoul, almost equaled the number of ministerial students in all the Protestant seminaries of the great subcontinent of India.

Since the day in 1901 when the Rev. Samuel A. Moffett gathered two converts in a room in his home and began the first systematic theological training for a Christian ministry in Korea, the Seoul seminary has graduated 1,974 students. In recent years church schisms have sharply reduced the number of students, but, interestingly enough, it probably numbers more converted Communists among its graduates than any other seminary in the world. Fifty-five North Korean soldiers, captured in the war and converted in prisoner-of-war camps, have taken its theological course and are now serving the church.

An encouraging factor connected with the rise of enrollments in the seminaries is the generally high quality of the students. There is also a new and promising generation of theologians on the seminary faculties. Scholars like Dr. Harold Hong of the Methodist Seminary, the Rev. Tong-Hwan Moon at the Hankuk Seminary (R.O.K. Presbyterian),

## THE CHRISTIANS OF KOREA

Dr. Tae-Dong Han, at Yonsei University's Department of Theology, Dr. Yun-Kuk Kim at the Presbyterian Theological Seminary, and the Rev. Sang-Chung Pak, who has been called from the Seoul Seminary of the Holiness Church to head the National Christian Council's Department of Youth Work, contribute regularly to the monthly magazine *Christian Thought*, which has caught the attention of Korea's non-Christian intellectuals in a new way.

Another new venture in theological education is the Anglican experiment in Christian community at St. Michael's Seminary near Seoul. Faculty and students are brought together in total participation in a program emphasizing the unity of worship, study, and service.

Today the Christian schools in Korea are facing a whole new set of problems. Korea has 3,800,000 elementary school students, eight hundred thousand junior and senior high school students, and about one hundred thousand college students enrolled in some sixty-five colleges. Once more than half of the students in Korea were studying in Christian schools, now only a small fraction are registered. Of Korea's one hundred thousand college students, for example, only about fourteen thousand attend Christian colleges. Government supported education has outstripped the Christian educational system not only in numbers of students but also to a certain extent in scholastic standing.

Two of the major problems facing all colleges, governmental as well as Christian, are over-enrollment and underemployment. As high as three out of four college graduates are unable to find work after graduation. As a consequence the military government is looking with a jaundiced eye on Korea's

## EDUCATION AND THE INNER CITADEL

swollen college enrollments. New educational regulations will undoubtedly considerably reduce the number of college students allowed to matriculate. How can underdeveloped Korea, the government asks with considerable justification, afford to have the same percentage of college students in relation to the total population as highly industrialized Britain? But all this, of course, only adds to the pent up frustrations of Korea's students—restless, excitable, impatient for quick results, and bitterly disappointed that their April, 1960, revolution has not yet given them the new and perfect Korea of which they dream.

Christian leaders, too, are reviewing their educational policies. How large a network of Christian schools can the church in Korea afford to maintain? Even with generous help from American and Canadian churches, few schools can compete on an equal basis in equipment and maintenance with the government system. And yet, so unique is the contribution of the Christian school, and so distasteful the alternative of monolithic government education (without the stimulating and liberalizing influence of the private school), that no Christian in Korea seriously advocates the abandonment of the Christian schools.

In the Christian school there is a flexibility and freedom for pioneering in new techniques, an emphasis on ethics as well as intellect, and above all, a redeeming faith that alone is adequate to nourish what Dr. George Paik has called the "inner citadel." "Our cities, homes, and factories can and must be rebuilt," says Dr. Paik, former minister of education and until recently president of Yonsei University. ". . . [but] what we must safeguard above all is the Inner Citadel . . . the in-

## THE CHRISTIANS OF KOREA

tegrity of the people. It is their minds and their morals, their intelligence, their sense of duty, their spiritual resilience. . . ."

Christians and non-Christians alike have traditionally looked to the Christian school in Korea for the maintenance of the inner citadel. "Christians," said the well-known non-Christian president of Korea University, a secular private school, "are the conscience of Korea." There is no easy road to faith and integrity, even in a Christian school, and discouragements come often. But even in the midst of frustrations, one offsetting incident, one spark of spiritual integrity can make everything seem worthwhile again to those who work with the church in education.

A graduate of a little Christian high school went to Seoul. There he found a job in an army store where the fiery pressures of the city's black market operations come to a white-hot peak. Not long after the boy had begun work, he came home one night with his face badly cut and bruised. "What happened?" he was asked.

"I wouldn't do what some of the others wanted me to do," he said, "so I was beaten up on the way home."

"What did they want you to do?"

"They were trying to get me to cheat the store, but I couldn't do it. They knew that I was a Christian, and I knew that God was depending on me," he said.

When a Christian school produces this kind of integrity in a land whose future may well depend on the rediscovery of public and private integrity, then indeed the long hours of the Christian educator are not wasted.

## 8 | MEDICINE AND MIRACLES

**M**EDICINE IS OUR SUBSTITUTE FOR MIRACLES," a missionary to China once said, not to disparage miracles but in tribute to his medical colleagues. In Korea, too, Christian medicine has worked its miracles.

During the Korea War an officer of the United States Army dropped into a Christian hospital for a visit. A triple amputee was demonstrating how he could walk with one artificial leg and one peg leg, manipulating a crutch with the hook that replaced his missing hand. Suddenly he wheeled around and said to the officer, "I was nothing but a thing crawling on the ground. Now I am a man again. . . ."

It is no small miracle to take a thing and help to make him man again, to give hope to those who have lost all hope, but such is the work of Christian medicine in Korea. It ministers both to the body and to the soul. When it makes a man, it seeks to make him a whole man, new and alive in Jesus Christ, renewed—not just patched up.

The first accomplished miracle of the Christian physician

# The Koreans Are Coming!

—by Sang-Bok David Kim

*Editor's Note: An urgent, fascinating challenge for Western mission agencies is to know how best to help Third World mission forces.*

**Y**oung Church, Arise! Korean churches at home and abroad are getting ready to join the forces of world missions. Korea is only 100 years old in Christ, but already the church has grown to ten million, one fourth of the population of South Korea. In Seoul, the world's largest church boasts a membership of half a million, and six of the world's biggest churches are found in Korea. However, cross-cultural missions are new to Korean churches. Most of the Korean missionaries who are serving abroad have gone out in the last two decades, but their number is increasing. During Explo '80, about 85% of the one million present at the historical gathering on Yeou-do Island stood up and gave their lives for world missions. This young church is rising up to meet the challenges of world missions!

## KWMC Mobilizes

This spring the Korean World Missions Council was organized in Wheaton, Illinois, to mobilize the 2000 Korean-American churches for world missions toward the year 2000 and beyond. This was a result of the first Korean World Missions Conference, held in July 1988 at Wheaton College. Fifteen hundred delegates from Korean-American churches, including 150 career missionaries, met to consider the task of world missions. General sessions attracted 2400 people each night, packing out the Wheaton auditorium. Speakers included Ralph Winter of the U.S. Center for World Mission, Samuel Moffett of Princeton Theological Seminary and leaders from Korean churches in the

U.S. as well as Korea. One Korean-American leader summed up participants' feelings: "This is only the beginning. The Korean churches will definitely have a major part in the world of missions from now on. This is our destiny." Another said, "We are still young and inexperienced in world missions.

**"We are still young and inexperienced in world missions. However, one thing is certain—we are willing and we will be ready."**

However, one thing is certain that we are willing and we will be ready."

Since the conference, many follow-up rallies have been held in local churches. Korean churches in the Washington DC area alone sent out 100 young people on short-term summer missions to Haiti, Kenya, China, Russia, Chile, Uruguay, Japan and Thailand.

## Future Leaders In Training

Although Koreans compose only 0.3% of the U.S. population, they now make up 5% to 20% of the seminary students in the U.S. A Korean-American Youth Workers Conference was held July 31-August 4 of this year at Masters College, California, to sharpen the vision for world evangelization. The conference was designed for future leaders, for Bible college and seminary students and recent graduates who are now on the cutting edge of second-generation ministry in Korean-American churches.

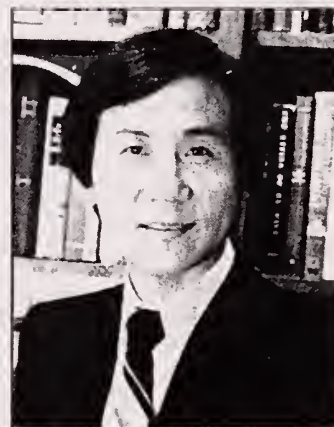
Organizing the conference were staff-members from the newly established

Korean Center for World Mission (KCWM), a resource and service office located on the USCWM campus in Pasadena. The Korean Center is already planning to expand its operations not only in North America but also in Korea itself, where the Gospel is flourishing (even in North Korea).

## The Gospel In North Korea

Rev. Ki-jun Koh, general secretary of the North Korean Church Federation, recently said that the first two church buildings built in North Korea since the Korean Conflict were completed last fall in Pyongyang, the capital city. He reports about 10,000 Christians in 500 house churches. The government is allowing the production of some Christian materials; for example, as early as 1983 North Korea published 10,000 New Testaments, a hymnbook, and in 1984, 10,000 Old Testaments.

Help mobilize Koreans and Korean-Americans for the frontiers. Contact KCWM director David Park at 1605 Elizabeth St., Pasadena CA 91104 USA (818/398-2207).



Sang-Bok David Kim

Sang-Bok David Kim is senior pastor of Bethel Presbyterian Church in Ellicott City, Maryland and professor at Washington Bible College.

USA

A coarsening of moral fiber:

Pornography

Lottery

Acceptance of social behaviors that are socially destructive on the grounds of the paramount importance of personal freedom.

Korea

First. I wish you'd take us with you.

Second. It won't be the same Korea you remember.

Third, just your being there will make it a better Korea.

Actually there are 3 Koreas: -

North Korea

South Korea

Korea in America.

① We forget the third - Korea in America.

How many Koreans are there now in U.S. - 700,000 to 1 m.

How many Korean churches - 2,000. Largest has about 2000 members.

6 Korean seminaries in L.A.

23. 9 Korean students at Princeton - 15 applied for next year.

② North Korea: the great unknown. One of 3 worst comm. regimes in world.  
Idol worship - Kim Il Sung.

But: - amazingly, in the last year 3 Korean Xns I know have visited N.K.

Sungwan Rhee - met his family 2 yrs. ago.

Kim Sung Nak - actually met Kim Il-Sung, and asked to say grace!

Hong - excitedly reports 500 gen Xns in PY, meeting in home churches.

③ S. Korea. What can I say about South Korea: Xns in prison, or fastest growing ch. in world  
Since 1975: Tonghap - 1200 new churches; 400,000 new members (from 600,000 total)  
1981-84 goal: 1,000 new churches. 500,000 new members.  
govt statistics: - 25% Xn. (5% to 9% annual pres.).

I understand that not many of you are here altogether & your own choice  
The end of the line. One of the ironies of history.

## KOREA

As you probably know, I am a Christian missionary  
from America to Korea. What you probably do not know is  
that the Korean church has a Christian missionary, a Korean, whom  
it has sent to America, and if that sounds strange and unnecessary  
to you even from good, Christian America, I must confess that it still  
seems a little strange to me, too, although I am not nearly so  
sure that it is unnecessary (when I reflect how few of the  
good Christian Americans in this part are seen worshipping God  
in church on a Sunday morning.)

The fact is, there is a great deal to be learned that we Americans  
can learn from Korea's faithful Christians, <sup>there's</sup> a lot to be  
learned about faith, in Korea - this strange little hermit kingdom, as  
it was called that, for so many centuries tried to keep the rest of  
the world out. They say Korea cut down all trees along coast to discourage explorers.

I think it is one of the ironies of history that  
into this little country that tried to keep the world out there  
have poured in our time more soldiers from more different countries,  
I think, than ever poured into so small a country before - Frenchmen  
and Turks, and Canadians, and Americans and Englishmen, Colombians,  
Luxembourgers and even the tiny little soldiers of the King of  
Siam. They all poured into this land, fighting a dirty little

was in a dirty little country that most of them had never even heard of before. (An army doesn't see a country at its best. I haven't met many who were here then who were really very fond of the place. And in some ways, I guess, as far as most are concerned, Korea is still the end of the line.)

But I remember Korea back before the war, back before the tanks and the bombers chewed it up.

The Switzerland of Asia. Most beautiful little country in the world.

Koreans loved it even more - "Queen of 10,000 peaks...."

Daemund Mts -

I loved that country in the sentimental way a man always loves the country he was born in. And when I turn from that ancient beauty to the dirt and the dust + the rot and the death that is so much of Korea today, I can't say I blame the old Kings....

But a Yn cannot afford to be too sentimental about any country, not even about America. Beneath that ancient beauty - rottenness + death.

Father - one of first Westerners to enter with gospel.

- had still forbidden - but into the interior.

- P'yenyang (stone boats - toughest city in Korea. stoned in streets)

But he stayed to preach the gospel. And if ever you are inclined to have your doubts about the power of the Yn faith, I commend to you what happened to that town of P.Y.

By the time I came along - no longer city of this -

Jerusalem <sup>Yi Ki Pong's</sup> mission, but had one stoned father.

You should have seen it on a Sunday - West Gate Chd.

P'yng was the biggest Prot. mission station in the whole world.

I wish I could leave you with this happy picture —  
 But 2 shadows —

① Japan. Militarists and Shinto. (a faith)

"Very easy. Already 3 gods. Make it 4."  
 When Jesus refused — dropped.

② Communist.

Then came liberation. Frenzy of joy.

"All Korea for Christ"

All Korea? Those simple-minded Korean Jesus. They didn't know.

The curtain fell. Ruthless persecution — 2,000,000 refugees (1/3 total).

Howled into PY... "Are you a Christian?"

But curtain fell again. But Church still stands....

Refugees + bundles.

Listen, that's not just a club of refugees they organize there in their little circles in the hard god. That's your church. Have you forgotten? "We are not divided, all one army we." "In Christ there is no East or West." That's your church.

I know all their weaknesses — better than you — but I who have come out to them as a missionary have learned more from some of these faithful Korean Jesus back in their villages than I can ever hope to teach them.

Are you helping it or hindering it? Back up in Andong where we're pretty well cut off from the world I like to listen to AFKWA, Taegu. Every once in a while come these spot announcements telling you to straighten up, people are watching you — judging America by you. More than that, they are judging the Christian Church by you. To <sup>in their</sup> them, all Americans are Christians. And that makes you a missionary, like me, whether you like it or not. You represent the faith in Korea. That's an awesome responsibility. Don't try to carry it alone. <sup>But</sup> May the Lord help you.



Mark 9: 37-38.

## The Challenge of the Three Circles

"He said to his disciples, The harvest is plentiful but the laborers are few. Pray therefore the Lord of the harvest to send His laborers into the harvest."

There are three centers of mission:

The praying disciples

The sending Lord

And the <sup>still</sup> unharvested field.

Three circles of mission: <sup>the intimate, the infinite and the unreached.</sup> A reflection on our flight to Seattle.

Zunderman 525-9666. (ext 603).

## The Three Circles

Math. 9: 37-38.

My text is from the Gospel of Matthew, chapter 9: 37-38: -

" He said to his disciples, ' The harvest is plentiful, but the laborers are few. Pray the Lord of the harvest, therefore, to send out laborers into his harvest. "

I find three centers of mission in that great missionary text, (which are the three points of my sermon:)

The praying disciples

The sending Lord, and

The unharvested fields.

These are the three centers, the three circles of mission, to which the Lord calls any church - whether it is a church in Korea, or a church on Long Island. There is <sup>just</sup> the intimate circle of praying believers the agents of mission. And there is the infinite source of all mission, the commanding, sending power - the Lord Jesus Christ. And the unharvested field - the mission field is wherever there are people who do not know and love and obey the Lord.

These are the three circles of mission: the intimate, the infinite and the unreachd. Last August, when Eileen and I left Korea after 26 years of work there, there were some things about our flight from Seoul to Seattle that reminded me of those three circles. You know, there isn't much to look at on a night flight from ~~Seoul to Seattle~~ across the Pacific. But there was one little circle of bright light on the page of the magazine I was reading. And once, for a little while, there was another circle of light far below as we caught a breathtaking glimpse of the spiderweb of lights that told us we were passing over Tokyo. And then, when I looked up out the window of the plane, there was another great circle of far-away light, the grandest sight of all, the stars of the heavens in the wide dark circle of the sky, like a sudden intimation of infinity that shrank the huge plane and the vast ocean and the long journey back into proper size, and I didn't feel bored and tired any more.

Three circles of light: the intimate (the light on my page); the infinite (like the stars in the sky), and the unreachd (the lights of Tokyo, below - where in

one of the world's largest cities, less than one person out of a hundred knows the love of God in Jesus Christ).

As I said, I find these same three circles, <sup>in our text: -</sup> (the intimate, the infinite and the unreached) though in the text the metaphor is changed. It speaks of harvest, not light - but the circles are there, and whether light or harvest, they are the same three circles of mission.

- ① Intimate - praying disciple
- ② Infinite - something beyond harvest
- ③ Unreached fields - unreached

First, the circle of the intimate. "He said to his disciples, 'Pray.' The harvest is plentiful, but the laborers are few. So pray!" ~~That~~ That upsets me a little. Shouldn't he have said, "Go." Well, of course he did, but that came later. First, pray! Mission begins in the circle of the intimate, or it doesn't begin at all. The whole business of American foreign missions began with a group of <sup>Williams</sup> college students caught in a rainstorm, sheltering in a haystack, and deciding they'd better take a little time to pray there about what God might want them to do with their lives. It's called the Haystack Prayer Meeting - and out of that impromptu prayer meeting came a missionary movement that today has over 50,000 American missionaries at work <sup>around</sup> the world. Mission begins with prayer.

"The harvest is plentiful, but the laborers are still too few - so pray!"

II. "Pray, therefore, the Lord of the harvest to send out laborers" - our text says. Here the text breaks out of the circle of the intimate - a little group praying for missions, into a greater circle, the circle of the infinite. It can be very misleading to say that mission begins with prayer. That is true only in the sense that that is the way to get moving - and moving the right way in missions. It was a Haystack Prayer Meeting that exploded America into the whole modern missionary movement. But we must never get to thinking that mission begins with us. It doesn't begin without us - but it begins with God. It has to break out of the intimacy of worship and fellowship, into the power of the infinite, - or it never becomes mission at all.

Does prayer really have that kind of power. Some people don't think so. How can our prayers reach the infinite. But then, those same people

used to think we couldn't do anything about the stars, either. Yet in that 747, on my trip back here to the States, ~~As~~ I snapped my reading light off and looked out at the stars, ~~I~~ and began to wonder if one of those lights out there might not be Saturn, for I knew, from the papers, that at that moment scientists in Pasadena were reaching out across a billion miles into the near reaches of infinity just to try to touch and repair a balky camera <sup>on Voyager II</sup> platform. And, miracle of miracles, they did it! Now that 20<sup>th</sup> century miracle of the curing of the camera of Saturn, repaired from a distance of a billion miles, is a small parable to me of the power of prayer to unlock and give free play to all the power of God in our small lives. And until we reach out into the infinite - to God - ~~there~~ is no use to try to reach out to the world. We'll be reaching out without power. Unless the Lord of the harvest sends us out - missions is talking to the deaf, and beating the air. Mission begins with God - not the preacher, not the church, not even the mission board at "475" in N.Y.C. We're not the senders - God is.

But that's not quite true, either. Mission needs all three of the circles. It needs us - and it needs our prayers - ~~the circle of the intimate, the body of believers, this church right here in Bridgehampton.~~ But that's not enough. It needs the power of the infinite God. But here's a mystery for you: the infinite God needs us. He needs mission boards, and he needs Presbyterian churches, and he needs missionaries, and he needs your prayers. All because of the third circle, the circle of the unreached, the circles of the fields that are white and ready for harvest. ~~It's the circles of these~~ <sup>Remember</sup> ~~beckoning~~ lights of the great, crowded city of Tokyo, I saw far below me that night - and the lights of Seoul and Seattle and New York, - of all the cities and towns and villages of this earth.

Now I don't know much about your cities here - except that I have been in Times Square and know that that surely is a mission field - but I do know something of Asia - so let me describe this third, and focusing circle of mission - the circle of the unreached in terms of Asia.

### The Three Circles

"He said to his disciples, The harvest is plentiful but the laborers are few. Pray the lord of the harvest, therefore, to send out laborers into his harvest." Matt. 9:37-38

There were times when Townsend, when I thought our overnight flight from Seoul to Seattle would never end. <sup>(It's a long way from Seoul to Seattle though)</sup> I really shouldn't complain. <sup>90</sup> It took my father a month to sail from America to Korea. I can make it <sup>back</sup> overnight. But there was much to look at on a night flight across the Pacific, except for ~~a breathtaking glimpse of the spiderweb ends of lights that were Tokyo far below us~~ and the <sup>overcast</sup> bright little circle of light on the page of the magazine I was reading. <sup>And a</sup> ~~a~~ <sup>breath-taking glimpse</sup> of the spiderweb ends of lights that ~~were~~ <sup>stood us we were passing</sup> Tokyo far below us. And when I looked up, out the window, <sup>instead of</sup> the grandest sight of all, the stars of the heavens in the dark circle of the sky, like a sudden ~~intimation~~ <sup>intimation</sup> of infinity that showed that huge plane, ~~the~~ <sup>the</sup> ~~ocean~~ <sup>ocean</sup> of the long journey, back into <sup>my</sup> proper size, and I didn't feel ~~so~~ bored and tired any more. ~~I remembered~~

Three circles of light: the intimate (the light on my page), the infinite (like the stars in the sky), and the importunate, the lights below <sup>importunate because they call out to us</sup> that ~~call~~ <sup>call</sup> with a plea that must be answered - the lights of Tokyo, the lights of all the cities and hamlets of ~~this dark world~~ <sup>this dark world</sup> and ~~unnumbered~~ <sup>unnumbered</sup> world. ~~and~~ <sup>these are the three circles of mission.</sup>

Now I find <sup>some</sup> these three circles (the intimate, the infinite, and the still <sup>unreached</sup> ~~unreached~~ <sup>unreached</sup> light) in ~~our~~ <sup>our</sup> text, <sup>but</sup> ~~puts~~ <sup>puts</sup> ~~it~~ <sup>it</sup> all into a different metaphor - not light but harvest, but the three circles of mission are ~~still~~ <sup>still</sup> there - ~~of~~ <sup>of</sup> light or harvest, they are the <sup>same</sup> three circles of mission.

The circle of the intimate is ~~a mission~~ <sup>mission</sup> and ~~begin~~ <sup>begin</sup> in ~~mission~~ <sup>mission</sup>. He said to his disciples, the harvest is plentiful but the laborers are few. Pray therefore the lord of the harvest to send out laborers. He said to his disciples: "Pray." That upsets me a little. Shouldn't he have said "Go" well, of course he did but that <sup>came</sup> ~~later~~ <sup>later</sup>. Mission begins in the circle of the intimate <sup>or it doesn't begin at all. Before Christ sent us into the world, he said "Go into the world and preach the gospel."</sup> ~~with the~~ <sup>with</sup> ~~the~~ <sup>the</sup> bright light on the page of the ~~book of God~~ <sup>book of God</sup> ~~it~~ <sup>it</sup> begins with prayer. The harvest is plentiful, but the laborers are few, so pray...

It begins with prayer because from <sup>our</sup> ~~the~~ stand point, the stars & point of disciples, it is the only way to break out beyond the intimate into the ~~greater~~ <sup>greater</sup> circle of the infinite. He said to his disciples "Pray - why? Because for the

There were times this Thursday when I thought our overnight flight would never end. It's a long way from Seoul to Seattle and except for a breathtaking glimpse of the spiderweb <sup>circle</sup> of lights that <sup>was</sup> Tokyo far below us, there wasn't much to look at <sup>except the twinkling light of the stars I was</sup> between Seoul to Seattle. Unless you look up and catch a glimpse of infinity through the stars. Then earth shrinks, and nothing down here seems very long or large or even funny anymore.

It reminded me to be careful when I come home and talk about missions. Contrary to the impression we missionaries sometimes give, mission is not the most important thing the Christian has to do. It's ~~urgent~~ <sup>important</sup>, ~~indispensable~~ worship is. Not Seoul or Seattle or Tokyo - but God. The challenge of the infinite. Then shall we love the Lord thy God with all thy heart - the first and greatest commandment.

Even the second commandment, "which is like unto it" is not all mission. There are two parts to it thy neighbor, <sup>Just as there is no mission without God, so no mission without self.</sup> and thyself. Not <sup>only</sup> yourself, but loving yourself. ~~And I think of it in terms of the larger self - yourself, your home, your family. I think the real reason our flight on Thursday seemed so long was not that we were coming home - Andrew & Paul & Joanne & Dave were waiting. It's still the challenge of the intimate.~~

~~The infinite is no substitute for the intimate,~~ and fellowship is as important as worship.

To love God is the first commandment, ~~but~~, but the second is like unto it - both parts of the second: "Thou shalt love thy neighbor, <sup>so on</sup> ~~as~~ - as thyself."

You, your family, your own club. ~~The challenge of the intimate.~~

<sup>on Thursday</sup> ~~While we were flying from Seoul to Seattle,~~ I looked up for the lights of Tokyo below and wondered if one of those lights above was Saturn.

At that <sup>very</sup> moment, I ~~see from the newspaper~~ <sup>see</sup> scientists in Pasadena were reaching out across a billion miles into the near reaches of infinity to touch ~~it~~ ~~shook~~

a ~~balley~~ camera <sup>platform</sup> on Voyager II into functioning again.

They <sup>actually</sup> ~~could~~ <sup>did</sup> ~~actually~~ do it. Science can do anything, <sup>well almost</sup> ~~can't it?~~ <sup>can't it?</sup> It still ~~can't~~ <sup>can't</sup> quite handle the intimate - <sup>wonder</sup> ~~wonder~~ <sup>which</sup> ~~is~~ <sup>some of</sup> ~~the~~ <sup>of the caring of</sup> ~~the~~ <sup>the</sup> camera -

These scientists, after ~~using~~ the miracle <sup>of the caring of</sup> ~~both~~ the camera - went home alone to a dark house <sup>of</sup> a broken family

and <sup>to</sup> a marriage he couldn't cure. The challenge of the intimate, <sup>Sometimes</sup> ~~there is~~ <sup>is</sup> a harder challenge than ~~the~~ <sup>the</sup> challenge of the infinite. <sup>There is</sup> ~~is~~ a first commandment, and these

~~is a second, which is like unto it -~~ The Bible says,

"If a man says, I love God, while hating his brother, he is a liar. If he does not love ~~God~~ the brother <sup>for the wife</sup> whom he has seen, it cannot be that he loves God whom he has not seen. (And indeed this command comes to us from Christ himself. That he who loves God must also love his brother.)"

But it is

(3)

(3)

Within that perspective of the infinite & the intimate,

~~But~~ now as a missionary, let me zero in on the third challenge: ~~the~~ call it what you will — the challenge of the proximate, the challenge of the neighbor, the challenge of ~~the~~ world mission of the Chh of Jesus Christ.

In there was a third reason that that flight from Seoul to Seattle seemed so long to us. We were leaving Asia, and that was not an easy thing for us to do ~~for~~ we are missionaries. Add to us our Christian life is like a three legged stool. Take out one of the legs, and it falls over — worship fellowship. mission. And how can you take Asia out of mission? It's like taking Seattle out of University Presbyterian Chh.

In global terms — and the great Commission reminds us that mission is "to the ends of the earth" — the greatest missionary challenge facing the Chh of Jesus Christ today is Asia.



There were times on Thursday when I thought our flight would never end. A ~~747~~ is an ~~incredibly~~ big plane but it can get ~~awfully~~ crowded. It's a long way from Seoul to Seattle, and except for a breath-taking glimpse of the spider-web of lights ~~for~~ <sup>that was</sup> at Tokyo far below ~~the~~ <sup>the</sup> clouds - there <sup>was</sup> ~~is~~ not much to look at between ~~Seoul~~  <sup>Korea</sup> & the U.S. ~~unless you~~  <sup>unless you</sup> look up, and catch a glimpse of infinity. ~~Deep~~ <sup>an intimation</sup> the stars, and nothing on earth seems ~~very~~ long & large, or even tiring anymore.

It reminded me to be careful when I come home <sup>returning</sup> of talk about missions. <sup>Contrary</sup> to the impression <sup>we</sup> missionaries <sup>sometimes</sup> give <sup>sometimes</sup> - mission is not the most important thing the Christian has to do. Worship is. <sup>God sets first before us</sup> The challenge of the infinite. "Thou shalt love the Lord Thy God with all thy heart." That is the first & greatest commandment.

But the infinite is no substitute for the intimate. <sup>That's another challenge to the</sup> <sup>to the</sup> There was another reason we thought that flight would never end. We were coming home. Mother & Paul & Joanne & Dave were waiting for us at Seatac - <sup>layer</sup> <sup>of</sup> the whole family of this communion of the saints in ~~we call~~ <sup>we call</sup> ~~Green's home~~ <sup>Green's home</sup> which is <sup>back at last</sup> <sup>at last</sup> Green's home. When you've been away from home, ~~at least~~ <sup>at least</sup> are coming ~~back~~ <sup>back at last</sup> - there's no distance in the whole cosmos any greater than that which ~~stretch~~ <sup>stretches</sup> out, still separating you from home - and every minute can seem like an hour.

work if want you to do, you need a greater power than you will find in yourselves.

Pray, therefore, the Lord of the harvest, to send out laborers. Here the text breaks out of the circle of the intimate into <sup>another circle, the circle of</sup> the infinite. It can be <sup>involving</sup> ~~broken~~ <sup>broken</sup> & say that Mission begins with your prayer, <sup>that is true</sup> only in the sense that that is the way <sup>in essence,</sup> we get moving in mission. It was a Haystack Prayer meeting, that exploded America into the whole modern missionary movement. But don't think that mission begins with you. It begins with God. It has to break out of the intimacy of worship and fellowship, into the power of the infinite - or it never becomes mission at all.

Does prayer really <sup>have that power.</sup> ~~work that way~~? Some people don't think so. How can our, But then, those same people used to think we couldn't do anything about the stars, either. Yet on that <sup>Monday night</sup> 747, when I snapped off my reading light and looked out at the stars, I began to wonder if one of those lights up there might not be Saturn, for I know that at that moment, <sup>as we were coming home to Seattle,</sup> scientists were reaching out across a billion miles into the near reaches of eternity just to touch & reopen a balky camera platform. ~~And they did it.~~ The miracle of the cured camera <sup>repaired from a million miles away,</sup> off Saturn, is a small parable to me of the power of prayer to unblock, ~~the~~ <sup>and of</sup> ~~your~~ <sup>the</sup> ~~power~~ <sup>of</sup> ~~God.~~ <sup>And until we</sup> ~~if we can't~~ reach through to them, there's no <sup>to the world.</sup> ~~mission~~. It's the Lord of the harvest who sends out to mission: not us, not "475" (that's our Presbyterian mission board, the Program Agency in NYC, not even U.P.C. (Univ. Presb. Ch) in case you don't know our Presbyterian jargon. I 475, U.P.C. needs we're not the senders; God is.

But that's not quite true, <sup>either</sup> He is Lord of the Harvest. It's in the ~~the third circle only that mission really comes into focus. That's the~~ <sup>is necessary</sup> ~~circle of the intimate - but that's not enough. We need~~ <sup>the</sup> ~~the infinite God~~ <sup>And</sup> here's a mystery for you: the infinite God needs us. He needs <sup>mission</sup> Boards, & he needs Universities, <sup>clubs</sup> he needs you. ~~But he needs us as senders and he needs us as laborers. The harvest is plentiful, but the laborers are few. Pray the Lord of the harvest to send out all because of the third circle -~~ the circle of the unreached, the circle of the harvest.

~~And the third circle, the circle of the harvest, the circle of the~~ <sup>important</sup> ~~beckoning lights of Tokyo, Seoul & Seattle~~ <sup>which call us as urgently, and more desperately than any the one of</sup> ~~about Seattle, but I know something of Asia, so let me describe the challenge of this third, and focus up into~~ <sup>mission</sup> ~~Terms of~~ <sup>Terms of</sup> ~~75 &~~

Among the great ~~break-throughs~~ <sup>break-throughs</sup> of the human spirit in its ceaseless pursuit of freedom, Korea's

A FOREIGNER LOOKS AT KOREA'S IND. DAY (1961)  
SAMUEL H. MOFFETT

The size of a country is no measure of its love of liberty.

Among the great break-throughs of the human spirit in man's ceaseless pursuit of freedom, Korea's March 1, 1919 should rank as high as America's July 4, 1776 or France's Bastille Day, but unfortunately progress is all too few progress, unfortunately, known of it.

In a short while back in 1919, it was a world sensation. Cynical politicians had written off Korea as little Korea already written off the pages of history by cynical world politicians world statesmen, already demoralized and half-depleted by mighty Japan, arose as from the dead to speak for liberty.

This is what a British news correspondent wrote at the time.

"The soldier facing the enemy ~~for~~ in the gun is inspired by the atmosphere of war, and knows that he has at least a fighting chance against his foe. The Koreans took their stand - their women and children by their side - without weapons and without means of defense. They pledged themselves ahead to show no violence... When they were dragged to prison, others stepped into their place... Here was a nation that had been treated & depicted by world statesmen as degenerate and cowardly, revealing heroism & a very high order." (F. A. McKenzie, Korea's Fight for Freedom, Council of 1920, p. 5)

But today, too much of the world has forgotten  
that heroism. As for me, I shall always be proud  
that the morning of March 1, 1919 is the earliest memory  
of my life and that I am therefore linked, personally and  
<sup>in however small a way</sup> unforgettably, to Korea's fight for freedom.

"You have done a very brave thing today," he said. "And I am proud of you. But now I am going to ask you to ~~take the flag down~~ do an even braver thing. I am going to ask you to take the flag down. You put ~~you~~ the flag up so that the whole world would know you love your country. Now take it down and show the world you also know how to obey the law." The students hesitated for a moment, then obeyed him because they trusted him.

He took the Korean flag from them, then spoke again. "Thank you," he said. "Now I want to promise you something. I am going to keep and protect this precious flag. As sure as God rules the future, some day your country will be free again, and then I promise you this flag will fly again on Sompul campus." ~~My family has not forgotten~~

This incident points up two of the most important characteristics of the 1919 Independence Movement.

The first is the <sup>of the</sup> intensity of the patriotism of the Korean people.

These students ~~raised~~ knew as they raised their country's flag in defiance of the Congress that they were placing not only their school but their very lives in danger.

~~For ten years their love of country had been bottled up in their hearts~~  
 they had been forced to bottle up inside them ~~their~~ the love and pride every Korean feels for his land. ~~Japanese domination~~ Few foreigners can really

appreciate how cruelly humiliating a blow was Japanese annexation to this proud & sensitive people. Dr. ~~you~~ <sup>you</sup> ~~was~~ <sup>was</sup> arrested by the James Gales, an missionary, tells of one young man who was arrested by the Japanese for independence activities. "I am in prison, he wrote to his father. "be patient," my son," the father answered, "we are all in prison." That is how Korea felt under the Japanese.

After ten years of silent suffering, they could hide their patriotism no longer, and it broke forth on March 1, 1919, ~~no force on~~ <sup>even</sup> ~~all~~ <sup>the</sup> ~~guns~~ <sup>of</sup> the Japanese could ~~stop~~ keep Korea from showing forth its true feelings. These students knew as they raised their country's flag in defiance of the congress that they were playing their very lives in danger. But they did not stop to count the cost. They were Koreans. Their country came first.

The second remarkable characteristic of the Independence Movement was its non-violent nature. The demonstrators were ready to lay down their lives ~~for~~ ~~freedom~~, and ~~thousands~~ did so, but they obeyed the law.

Korea's Christians had insisted on non-violence as the price of their participation in the movement. <sup>at no time</sup> <sup>was</sup> <sup>violence</sup> <sup>used</sup> <sup>by</sup> <sup>them</sup>. <sup>They</sup> <sup>said</sup>. "We will <sup>oppose</sup> <sup>to</sup> <sup>the</sup> <sup>injustice</sup> <sup>of</sup> <sup>our</sup> <sup>oppressors</sup>," as they rose against their oppressors,

- they marched under ~~these~~ instructions that read:
- "Whatever you do, ~~do not insult the Japanese~~
  - Do not insult the police
  - Do not hit with your fists
  - For these are the acts of barbarians

~~Sixteen~~  
fifteen, & perhaps ~~Sixteen~~ <sup>Protestant</sup> of the thirty-three copies of the  
Declaration of Independence were, <sup>Protestant</sup> Christians. Nearly every Christian  
pastor in Seoul was jailed. When police with drawn swords  
began to cut and mutilate the demonstrators, the brave little  
Christian nurses from ~~Seoul~~ Hospital rushed out to bind up  
the wounds of the injured, & then they were arrested too.

Soldiers stopped passers-by & asked, "Are you a Christian?" If  
they answered

~~Why were Christians so prominent in the Independence Movement in  
comparison to their small number in the total population of the country.  
The answer is that given by the same British correspondent I  
quoted before, as he watched Koreans~~

~~The reason for the massive support of the Movement by the Christians is  
"When a people saturated in the Bible comes  
into the touch with tyranny", wrote F.A. Mackenzie, a war correspondent  
after the uprising, "either one of two things happens, the people are exterminated  
or a tyranny ceases." In ~~these~~ <sup>these</sup> ~~cases~~ Christians cannot stand tyranny.  
In ~~these~~ <sup>these</sup> ~~cases~~ <sup>cases</sup> Christians cannot stand tyranny.  
1919 proved that in Korea, as in many another nations in the long history of the  
world, ~~these~~ Christians cannot stand tyranny.~~

So it was that in 1919, ~~the~~ <sup>the</sup> great beaten & bloodied  
Hyun the peaceful demonstrators were, on that great day in March  
Korea's soul was pruned of ten years of shame. The nation received  
its self respect. ~~The world which had~~ <sup>She</sup> joined to the whole  
world that Koreans will not let their country die.

68  
1919  
42

~~I am just to be~~ <sup>ad name</sup> small, <sup>tho I was,</sup> I was <sup>my</sup> the <sup>thinks</sup> the

I will always be proud that, I started "Marsie" that

~~back~~ 1919, day in back forty, two years ago. And my family

has not forgotten my father's promise that the flag will fly again on

Sompson campus. Among our family treasures is the old flag <sup>from</sup> that ~~is~~ the

<sup>stands for</sup> that day. My eldest brother guards it still. And some day, in

God's own good time, <sup>they</sup> will be free and mine -

the flag will fly again.



## **INTROIT**

### **"How Bright Appears The Morning Star"**

Nicolai-Bach

How bright appears the Morning Star, with mercy beaming from afar; the host of heaven rejoices. O Righteous Branch, O Jesse's Rod! Thou Son of Man and Son of God! We, too, will lift our voices. Jesus! Jesus! Holy, holy, yet most lowly, draw Thou near us, Great Emmanuel, come and hear us.

## **ANTHEM**

### **"There Shall A Star Come Out Of Jacob"**

Mendelssohn

There shall a star come out of Jacob, and a sceptre shall rise out of Israel, with might destroying princes and cities. As bright the star of morning gleams, so Jesus sheddeth glorious beams of light and consolation. Thy Work, O Lord, radiance darting, truth imparting, gives salvation; Thine be praise and adoration.

## **OFFERTORY**

### **"The King Shall Come"**

Mendelssohn

The King shall come when morning dawns and light triumphant breaks; when beauty gilds the eastern hills and life to joy awakes. Not as of old a little Child to bear, and fight, and die, but crown with glory like the sun that lights the morning sky. O brighter than that glorious morn shall this fair morning be when Christ, our King, in beauty comes and we His face shall see! The King shall come when morning dawns and light and beauty brings. Hail, Christ the Lord! Thy people pray, come quickly, King of Kings.

## **GUEST PREACHERS**

### **FOR THE NEXT 11 A.M. MORNING WORSHIP SERVICES:**

**Sunday, December 11, The Reverend Dr. Conrad H. Massa**

**Sunday, December 18, The Reverend Dr. Conrad H. Massa**

**----- On CHRISTMAS DAY -----**

**Sunday, December 25, The Reverend Mr. Culver Gordon**

# Have Thine Own Way, Lord!

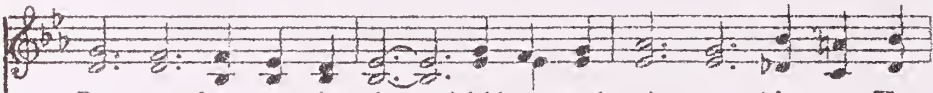
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Adelaide A. Pollard, 1902

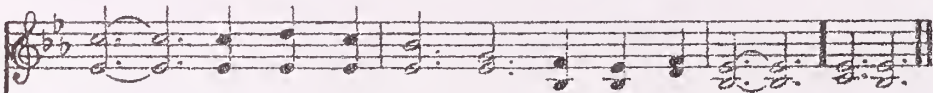
ADELAIDE: 5, 4, 5, 4, D.  
George C. Stebbins, 1907



1. Have Thine own way, Lord! Have Thine own way! Thou art the  
 2. Have Thine own way, Lord! Have Thine own way! Search me and  
 3. Have Thine own way, Lord! Have Thine own way! Wound-ed and  
 4. Have Thine own way, Lord! Have Thine own way! Hold o'er my



Pot - ter; I am the clay. Mold me and make me Aft - er Thy  
 try - me, Mas - ter, to - day! Whit - er than snow, Lord, Wash me just  
 wea - ry, Help me, I pray! Pow - er— all pow - er— Sure - ly is  
 be - ing Ab - so - lute sway! Fill with Thy Spir - it Till all shall



will, While I am wait - ing, Yield - ed and still.  
 now, As in Thy pres - ence Hum - bly I bow.  
 Thine! Touch me and heal me, Sav - iour di - vine!  
 see Christ on - ly, al - ways, Liv - ing in me! A-MEN.

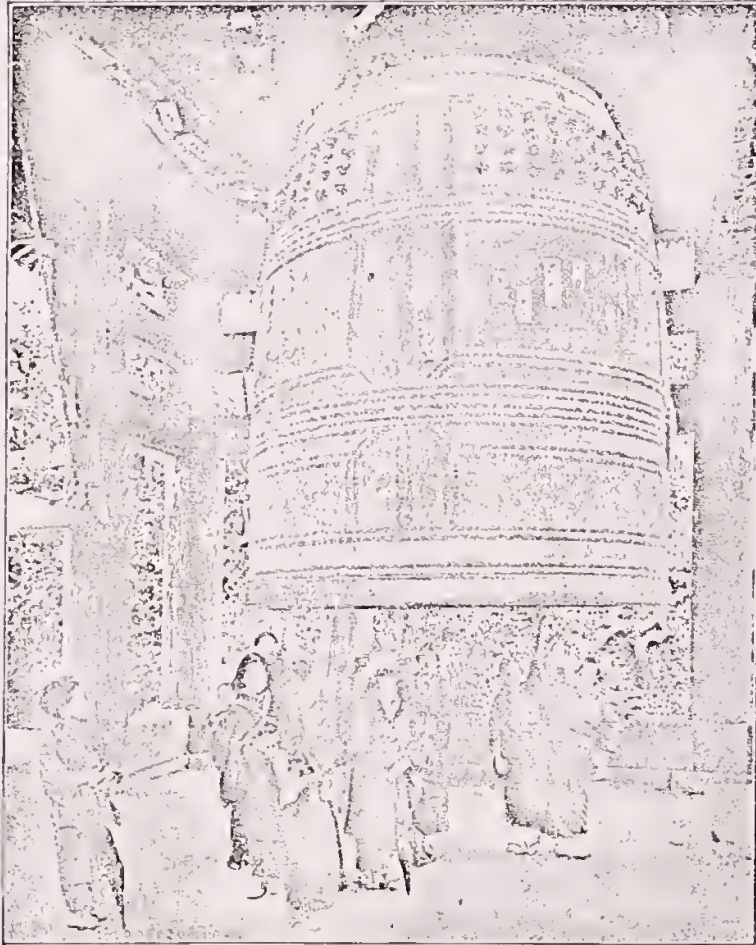


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LIFE IN CHRIST: DEDICATION AND CONSECRATION

[ 259 ]

## KOREAN BELLS



One of the giant bells of Japan.

### Corean Bells.

"TOWERS lift the eye up and bells lift up the heart." Bells have rung human beings into life and out of it, called him to worship and to war. They have roused him to bathe, to dine, to buy muffins. They have told the whereabouts of cattle and gathered townspeople round the town crier to hear the latest news, but it is of Eastern bells that I would write.

China is supposed to have made the first big bell and it is said that in the olden days there was a bell hanging above the head of the mandarin, magnificently dressed, and seated in state to do justice in his village. These bells had not only tongues but also tails, mile long tails of rope lying at the side of the road, so that he who had a grievance need only stoop and tug. Immediately such

clap-clap commenced the suppliant was sent for and questioned, but woe betide the man who sounded the "justice hell" without due cause. The oldest bell is probably the one in the Myoshinji temple, Kyoto, cast in 698 A.D.; the most beautiful one is near the second Moon temple at Nara, also in Japan, and is shown in the picture below, while the largest is the Kyengju bell in Corea, said to weigh 158,000 pounds: it was cast in 773 A.D. The Chongno bell in Seoul was cast in 1396 A.D., and although it is only a little over eight feet high, yet its extra thickness leads one to approximate its weight as about the same as the eleven foot Kyengju bell. Peking has a great bell standing fourteen feet and weighing 53 tons, which was cast in 1420 A.D. as one in a set of five. That bells were Buddha's gift to the Orient is undoubted, and Eastern bells, like him, are sombrely self-sufficient, grandly aloof, with voices of deep spiritual craving, the bells of the priest. Russia has the distinction of conceiving the metal monster of the world weighing 180 tons. Unhappily, "Czar Kolokol," Emperor of Bells, came cracked from the foundry (1653 A.D.) and could not be hung. Empress Anne was so distressed at the sight of this giant bell idle upon the ground that she decided upon a second effort and the metal was remolten (1733). Nobles and ladies of the court parted with jewels and plate to add to the metal. The great bell at Moscow must ring at any cost. A second failure! Gloom fell over the city, and for another hundred years the bell sat mute upon the earth. Then Czar Nicholas had an inspiration, and set his men to measure the great bell—19 feet high and 60 feet round its rim—yes, it would make a perfect little Chapel. Thus, at last, "Kolokol" was used. Mounted on a granite base, it was duly consecrated. Since 1836, through the crack in its side, people solemnly pass in and out for prayer.

The story that is told about the great bell in Peking is that 500 years ago the Celestially August Yong-Lo of the Ming Dynasty commanded a bell, the voice of it to be "strengthened with brass, deepened with gold, sweetened with silver." Twice the official bell-maker failed and Yong-Lo said: "If you fail a third time, thy head shall be severed from thy neck. Tremble and obey." Ko-Ngai, his daughter, young and lovely as plum blossom, hearing this was appalled. Secretly she sold her jewels, hastened to an astrologer for advice. "Gold and brass, silver and iron will never weld together until the flesh of a maiden be melted with it." So spake the star man. Day and night the workers toiled, unceasingly fires heated the bubbling lake of metal. Upon a platform the anxious bell-maker stood staring down at it and, just as he was raising his finger as a signal for the bell to be cast, Ko-Ngai's voice sounded in his ear, "For thy sake, my father." So she cried and dived into the boiling metal. Strong arms stretched to hold back her maddened parent and keep him too from plunging. Beside him Ko-Ngai's serving woman sobbed, holding in her hand the girl's tiny shoe embroidered with pearls and flowers. And as the giant tongue of the bell swings, for 500 years Chinese mothers have said to their little ones: "Listen, that is Ko-Ngai calling for her shoe."



# PRAYER, REVIVAL AND EVANGELIZATION OF the Church in Korea

by Myung H. Kim

**A**s the birth and growth of the Jerusalem Church came from Scriptural preaching and united prayer (Acts 1:14; 2:42; 6:4), so the Korean Church was born and grew. We have witnessed a number of remarkable revivals and rapid church growth wrought through the preaching of the Word of God and united prayer. The Korean Church has produced numerous men of the Scriptures and prayer. We are more than grateful for this precious spiritual inheritance seldom found in the churches around the world today.

## The Korean Pentecost of 1907 and Prayer Movement

It is generally agreed that the limited revival of 1903, the more general revivals of 1905, and the explosive awakening of 1907 were the "genuine Pentecost" and recognized as the spiritual birth of the Korean Church. (See L. George Paik, *The History of Protestant Missions in Korea*, Seoul: Yonsei University Press, 1971, pp. 359-378; J. Edwin Orr, *Evangelical Awakenings in Eastern Asia*, Minneapolis: Bethany Fellowship, 1975, pp. 26-33). The revivals came through prayer and characterized the prayer habits of the Korean Church.

### 1. Prayer was preceded and accompanied by Scripture Reading.

In August 1903, a group of seven missionaries including R.A. Hardie engaged in a week of Bible Study and prayer at Wonsan in North Korea and from which began the prayer meetings were and revivals spread. Similar Bible study/ various mission- for a week of the New Year of

held in 1905 in North Korea During August of 1906, aries met at Pyongyang prayer and Bible study. In 1907 fifteen hundred men gathered

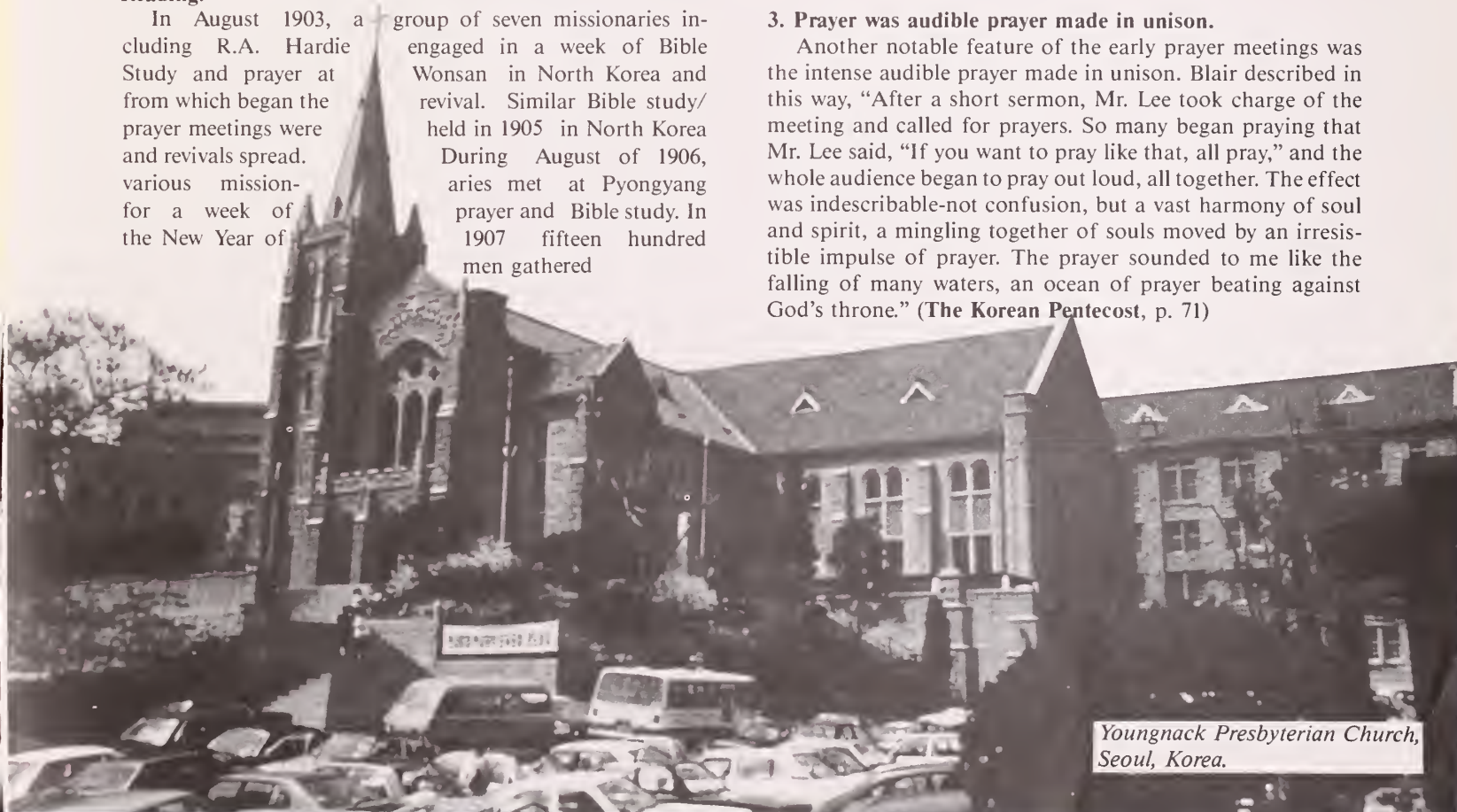
for Bible study at Chang Dae Hyun Presbyterian Church in Pyongyang and during the 10 days of Bible study and intensive prayer ("Sakyung-hoae"), confession of sin and remarkable blessing were experienced. A feature of the great revival of the year 1907 was the almost entire absence of fanaticism and it is often pointed out that it was because of the careful instruction in the Scriptures.

### 2. Prayer involved confession of sin and was accompanied by transformed lives.

When the seven missionaries met together in 1903 R.A. Hardie confessed his faults and failures before the missionary body and before the Korean Church and it lead others to engage in confession of sin. The results of this earliest movement were also seen in the transformation of the lives of church members, and in zeal for evangelism. William Blair, an eye-witness of "the Korean Pentecost" in his *The Korean Pentecost* (Edinburgh: Banner of Truth, 1977, p. 75 wrote, "All through the city men were going from house to house confessing to individuals they had injured, returning stolen property and money, not only to christian but to heathen as well, till the whole city was stirred . . ."

### 3. Prayer was audible prayer made in unison.

Another notable feature of the early prayer meetings was the intense audible prayer made in unison. Blair described in this way, "After a short sermon, Mr. Lee took charge of the meeting and called for prayers. So many began praying that Mr. Lee said, "If you want to pray like that, all pray," and the whole audience began to pray out loud, all together. The effect was indescribable-not confusion, but a vast harmony of soul and spirit, a mingling together of souls moved by an irresistible impulse of prayer. The prayer sounded to me like the falling of many waters, an ocean of prayer beating against God's throne." (*The Korean Pentecost*, p. 71)



Youngnack Presbyterian Church,  
Seoul, Korea.

#### 4. Prayer was the daybreak and overnight prayer.

The daybreak and overnight prayer meetings on the hills were another phenomena and result of the great revival of 1907. It was a common thing for christians to go out on the hill after the evening meetings and kneel on the frozen ground while they cried to God for the outpouring of the Holy Spirit. At Pyongyang Pastor Kil (Sun Ju) and an elder were in the habit of meeting at the church for prayer at dawn each morning. Others heard of it and asked permission to meet with them. Mr. Kil announced that any who wished might pray with them a few days at 4.30 a.m. The next morning people began gathering at 1 a.m.; at 2 a.m. a large number were present; and at 4.30 a.m. over 400 had assembled." (Paik, *The History of Protestant Missions in Korea*, p. 377).

#### 5. Prayer was made in times of difficulties and despair.

Why were there great revivals and this intense prayer movement in the early 1900s? Numerous reasons might be presented. But one definite cause for the revivals and prayer movement was the suffering and hopelessness which the Korean people experienced. Blair wrote, "It is pitiable to see them grieve, to see strong men weep over national loss. Formerly they were proud and arrogant; they were "wretched and miserable and poor and blind and naked", and knew it not. Now, they know just where they stand. For years now she has been sitting in the dust, mourning not only her present misfortunes, but her past sins. By brokenness of spirit Korea has been prepared for the Gospel." (*The Korean Pentecost*, p. 25.)

#### The Later Revivals and Prayer Movement

The Korean Church has experienced similar revivals and prayer movements even until today and the special features of the early prayers continues to be firmly established.

In 1927 a revival began in Seoul when a young Methodist minister, Lee Yong Do was delivering the Word of God in the Central Methodist Church in Pyongyang. He was compelled to suspend preaching, because the congregation had stopped listening to him, but were repenting and confessing their sins before God. In 1928 revivals spread throughout various parts of Korea. Prayer and intercession abounded.

The revival which began in North Korea under Lee Sung Bong was marked by repentance, weeping and confession. The revival began to spread although Christian leaders were being arrested in 1946 and many including Lee Sung Bong escaped to South Korea. A great spirit of prayer possessed the suffering Christians in North Korea.

In the spring of 1947, forty pastors gathered in Pyongyang for prayer, and discussed the matter of revival. They voted to hold forty days of prayer in each of the churches, in the early morning and evening. During those days most churches experienced a great revival. Later a united prayer meeting was held at Chang Dae Hyun Church with even greater blessing. Three hundred people spent two days and nights in the church in agonizing intercession. More than ten thousand people gathered in mass prayer meetings. The revival of 1947 spread throughout North Korea. In spite of increasing persecution, churches continued to grow until 1950, when the Korean War began. Then revival began in the South.

The revival in the South was sparked by the northern refugees. Not only in Seoul, but in Taegu and other cities, a vast movement of prayer began. But the post-War revivals and prayer movement tended to be rather emotionally, mystically and eschatologically oriented under the leadership of certain

charismatic revivalists such as Park Tae Sun and Na Un Mong. In the 1970s and 1980s, however the movement has tended to be the means by which to seek material and physical well-being.



*Rev. Kil Sun Jun*

#### Men of Prayer

##### 1. The Rev. Kil Sun Jun (1869-1935)

One of the most outstanding men of prayer the Korean Church ever produced was the Rev. Kil Sun Ju who was born in Anju, North Korea in 1869. He spent his teenage years as a prodigal, was then drawn to the teaching of Zen Buddhism, and then, disappointed in Zen Buddhism, was converted to Christianity in 1897 when he was 29. He was ordained as an elder in 1901, became an "assistant" in 1902, and then went to the Pyongyang Presbyterian Seminary in 1903 and after graduation from the Seminary in 1907 became one of the first seven Korean ministers.

Mr. Kil became a man of prayer soon after his conversion. He prayed regularly, at daybreak, at noon, and at night. This regular, set-time prayer was regarded as coming from his Zen practices. Even the posture and manner of his prayer were similar to those of the Zen practices. To Mr. Kil, however, prayer was more than religious practice, but a means and time of spiritual fellowship with God.

It is generally regarded that the daybreak prayer of the Korean Church came from Mr. Kil's example. When he was working as an assistant ("Cho-sa") at Chang Dae Hyun Presbyterian Church in 1906 he began to pray, with an elder (Mr. Park), at daybreak and received great blessing within a month and the Church soon decided to have daybreak prayer meetings regularly every morning at 4 a.m. Mr. Kil also rang the bell at noon every day and had the believers pray at that time wherever they were.

Power and miracles accompanied Mr. Kil's prayers. Incurable diseases were healed. Once when he was leading an evangelistic meeting in Kimchun he prayed for rain in time of drought and there was heavy rain. There was always power in his message and ministry for they were made with prayer.

Another distinctive feature of the Rev. Kil's prayer time was that his daybreak prayer was always followed by recitation of the Book of Revelation for 20 minutes. Thus he recited the Book of Revelation more than ten thousand times in his lifetime. It was also reported that he read from Genesis to Esther more than five hundred times. Whenever he led an

evangelistic meeting he taught the Book of Revelation in the mornings and it became the pattern of his evangelistic meetings.

When Rev. Kil was imprisoned (for a year) because of his signing the Independence Declaration of 1919, he spent most of the time in prayer and Bible reading and recitation.



*Rev. Choo Kee Chul*



*Rev. Son Yang Won*

## 2. The Rev. Choo Kee Chul (1897-1944)

The Rev. Choo Kee Chul was another outstanding man of prayer. He was born in UngChun, Kyungnam province, South Korea in 1897 as the fourth son of an elder. He received Christian and patriotic education at Osan middle and high school and was influenced by such renowned national patriotic leaders as Lee Seung Hoon and Cho Man Shik. When he was 20 he went to Yunhee Christian College in Seoul but was forced to withdraw because of severe eye trouble. In despair, he attended an evangelistic meeting led by a renowned evangelist, Kim Ik Doo. At daybreak prayer meeting Kim Ik Doo preached on "Receive the Holy Spirit," and Choo repented of his sins and was converted.

He became a minister of Choryang Presbyterian Church in Pusan in 1926. The Church experienced remarkable growth through his ministry. He prayed regularly at dawn and stressed the importance of the daybreak prayers saying that it was at dawn that believers received great blessing. And he also often prayed all night on the prayer mountains reminding himself of the Lord's prayer at Gethsemane. He devoted Friday and

Saturday for special prayer for the message which he prepared from Monday through Friday. It was from his chamber of prayer that his powerful ministry was energized.

In 1936 he moved to Pyongyang to become the minister of the famous Sanjunghyun Presbyterian Church, devoted his life to prayer and led the nation-wide campaign against the Japanese enforcement of Shinto Shrine worship. He declared that the Sanjunghyun Church would never participate in Shinto shrine worship and would fight against it to the last.

Just before the general assembly of the Korean Presbyterian Church in 1938 when the Japanese police had planned to force the assembly to pass a motion to justify the Shinto shrine worship, the Rev. Choo was arrested. He was shortly released after the general assembly, and then again imprisoned for about 7 years until he was martyred in prison in 1944. When the Rev. Choo was released for three days in February 1939 he expressed his firm determination to fight against Shintoism. To a crowded congregation he delivered a moving message entitled "Five items of my prayer." They were: 1. Help me to conquer the power of death. 2. Help me to endure the long suffering. 3. I commit my elderly mother, my wife and children, and my congregation to the Lord. 4. Help me to live and die according to righteousness. 5. I commit my soul to the Lord.

## 3. The Rev. Son Yang Won (1902-1950)

The Rev. Son Yang Won, is one of the most widely known and treasured men of faith among the Korean Christians for his love and forgiveness of an enemy who shot and killed two of his dear sons during the Communist takeover of the Yue-Soon area in the southern part of Korea in 1948. It was because he was a man of prayer that he could become "an apostle of love".

The boyhood of Son Yang Won was nurtured in a devout Christian family where the daybreak prayer and family devotions were regularly practiced. From his boyhood Son devoted himself to prayer and he was particularly keen on observing the Lord's Day. When he was attending middle school he spent much of his time doing street evangelism and praying at night in such quiet places as the cemetery. The Rev. Son was imprisoned from 1940 to 1945 for his strong opposition to Shintoism but he spent much of the time of his imprisonment in prayer and thanksgiving. He wrote and exhorted his first son TongIn to devote himself to prayer — "First devote yourself to prayer and the Scriptures and then the reading of good books." To his parents he had written "Please do not neglect family devotions. Please devote yourself to prayer, attending Church worship and Bible reading."

When two of his sons were shot in 1948 the Rev. Son went to the Church to pray. He thanked God for allowing him to be the father of two martyred sons. Then he prayed for the youth who shot his sons. After the riot was over the Rev. Son pleaded with the authorities to spare the life of the youth and took him to his parents and prayed for him earnestly. The youth repented and was converted.

The Rev. Son spent the whole night in prayer. He was martyred by the Communists, with his last breath he was praying for the forgiveness of those who shot him.

## 4. The Rev. Lee Dae Young (1887-1968)

The Rev. Lee Dae Young was a missionary to Shantung in China from 1922 to 1948 and after returning home in 1948 became a minister of Seungdong Presbyterian Church in

Seoul.

When Lee Sae Young was converted at the age of 22 he devoted himself to worship, evangelism and prayer. When he was persecuted his faith became stronger and his prayers became full of zeal.

The Rev. Lee prayed much whenever he faced difficulties. During the East Asian War he often suffered from hunger because of the shortage of missionary support. Later the Rev. Lee recollected that in those difficult days of mission prayer was everything to him.

It was his life-long habit to go to the Church at 4.00 a.m. for prayer, and to stay there till nine or ten in the morning. He often prayed overnight usually with a loud voice and great zeal. He often spoke in tongues when he was praying. To the Rev. Lee Dae Young prayer together with the Scriptures was his major weapon for ministry. He was an example of prayer to the Korean Church.

### **The Prayer Mountain Movement**

One of the distinctive features of the prayer movement in Korea is the "prayer mountain" movement which began in the 1910s and the 1920s and continued to grow in the 1930s when the Japanese persecution against the church grew severe. In the beginning a number of individual Christian leaders went out to such mountains as Myohgyang, Keumkang, Mani, and Samkak to find secluded places for prayer.

The real beginning of the movement, however, could be traced to the founding of a prayer mountain in Chulwon of Kangwon province and of a Yongmoonsan prayer mountain in Kyungbook province in 1945. At that time a prayer mountain was a kind of house with a sanctuary and dwelling places for visitors, usually centered on and governed by a charismatic individual. In 1947 the First Samkak prayer mountain was founded. After the Korean War in 1950 prayer mountains began to flourish. In the 1960s the prayer mountains multiplied rapidly because of the social confusion and insecurity.

As pointed out earlier in the case of the prayer habit of the Rev. Kil Sun Ju, some characteristic features of the prayer mountain movement have to do with Zen Buddhistic or shamanistic practices and accordingly often fall short of the biblical standard of prayer and tends to be legalistic, superstitious, or blessing pursuing. The earlier prayer (mountain) movement was also heavily nationalistic identifying spiritual cause with patriotism which was clearly manifested through the 1919 Independence Movement.

While the prayer mountains played a positive role in strengthening the dedication and prayer life of the Korean Church they also made harmful influences especially in the 1970s. The prayer mountains often became a nursery of pseudo religious movements and heretical sects. Most of the prayer mountains were governed by ill-educated persons (mostly women) and lacked sound perspectives for Christian faith and living. The directors often played a problem-solving and Spirit-endowing charisma and deceived many dissatisfied seekers. There were financial frauds as well as sexual scandals found in prayer mountains. The over-stressed mystical enthusiasm also caused lack of appreciation of sound Christian teaching in the Church and conflict between mountain goers and others.

From the 1970s there began rather more healthy prayer mountain movements. These were founded and conducted not by individuals but by local churches. Many Churches including Youngnack, Choonghyun and Full Gospel are



*Prayer mountain in Korea.*

operating directly their own prayer mountains and they provide suitable places and opportunity for the congregation as well as the ministers to pray regularly. They provide local churches with vitality of prayer life.

### **Current Prayer Habits**

The following features of the current prayer habits of the ministers as well as their churches are based on a questionnaire replied to by about 100 ministers.

#### **1. Daybreak prayer**

One hundred percent of the ministers engage in daybreak prayers regularly and about 80% of them make additional personal prayers for about 30 minutes to one hour after the daybreak prayer meeting at the Church.

About 10% of the congregation attend regularly at 4.30 or 5.00 a.m. and after a short Bible reading or exposition for about 20 minutes they engage in individual prayers for 30 minutes in their own way, either silently or audibly. The close connection between Bible reading and prayer and the combination of both generated a prayer pattern among the believers so that they would not conceive of praying without first reading the Bible even in personal devotions.

Some of the ministers stressed the all importance of the daybreak prayer saying that the success of their ministry and growth of the church depended on it.

#### **2. Overnight prayer**

Fifty percent of the ministers engage in a kind of overnight prayer once a week. In most of the churches they have Friday overnight prayer meetings. In some churches they have prayer



meetings from 10.00 p.m. to 4.00 a.m., in other churches from 10.00 p.m. to 2.00 a.m.;, and in other churches from 12.00 a.m. to 4.00 a.m. Ten to twenty percent of the congregation participate in the overnight prayer meeting. In most cases the pastor and occasionally a group leader lead the prayer meeting.

After listening to a short message or a testimony the participants engage in audible prayer for a number of individual as well as congregational prayer items. Occasionally a certain group of the congregation make a visit to prayer mountains to engage in overnight prayers.

message prepared without prayer does little. It is the same with visitation and evangelism. Prayer produces a ministry of love. In spite of many hindrances to prayer, ministers and believers should do their utmost to practice prayer. Prayer gives victory over Satan.

#### Lessons

First of all we learn that in the Church of Korea prayer was the main source of vitality. Birth and growth came from prayer, as did power and success in ministry. With humble gratitude we admire the men of prayer.

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## As the birth and growth of the Jerusalem Church came from Scriptural preaching and united prayer, so the Korean Church was born and grew.

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The benefit of the overnight prayers was pointed out by the ministers to be that they provided the participants with vitality in their spiritual lives, cultivation of the habit of prayer, and closer spiritual fellowship with each other. Many witnessed answered prayers. The problems of the overnight prayers were also pointed out in that they can produce a spiritual arrogance and a sense of complacency relying upon merit. The overnight prayers also cause the participants to be physically tired so that they can do nothing else but sleep in the office as well as at home next day.

### 3. Fasting

Quite a number of ministers and Church members fast occasionally. A few ministers had even fasted for 10 to 40 days. Major reasons for fasting were given as the following. 1. For the deeper cultivation of one's faith. 2. For solving family problems. 3. For healing. 4. For Business problems. 5. For Church problems.

The benefits of fasting were that it provides an opportunity to concentrate on prayer and self-reflection, and to overcome the desires of the flesh and look upon Jesus. The problems of fasting were that it can produce spiritual arrogance and a sense of complacency and even of superiority as in the case of overnight prayer. Fasting is often wrongly regarded as a sure means to cure diseases and solve problems.

### 4. Prayer and ministry

All of the ministers unanimously agreed that prayer is indispensable for the success of ministry. When a minister is prayerful his congregation relies on and confides in him. Through prayer one is made confident in discerning the will of God. Prayer is indispensable to power in preaching. Any

We also learn that prayer in the Korean Church generally grew out of persecution either under the Japanese enforcement of Shintoism or under the Communist prohibition of the Christian faith. In the Church of Korea prayer was, therefore, a serious life and death struggle. Prayer was usually a serious matter involving repentance and restoration and dependence upon God alone. Prayer in the Church of Korea was always accompanied with Scripture reading.

Now all of a sudden we sadly realize that our Korean Church lacks such earnest prayer. We are unconsciously and deeply absorbed in secularism and material prosperity. Ministers are too busy with meetings and projects to be deeply engaged in prayer. Many lay people think of prayer as a means of acquiring physical and material prosperity and of receiving charismatic gifts rather than submission to and fellowship with God. Psychological and commercial techniques are taking the place of prayer in ministry and Church growth.

It is high time for the Korean Church to examine her failures and begin to learn the lessons taught by the prayer lives of her forefathers. It is high time for her to practise and realize the life of prayer before she is forced to do so in the difficulties of persecution.



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## Rediscovering the Doctrine of Lostness (Part II)

Continued from the last issue By Ajith Fernando

### Fear God Who Can Cast Us to Hell

Our third imperative comes from the words of Jesus in Luke 12 : 4 and 5: "I tell you my friends do not be afraid of those who kill the body and after that can do no more. But I will show you whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell."

Then for emphasis Jesus repeats: "Yes, I tell you, fear him." Jesus warns people to fear God in view of the impending judgement. If Jesus warned people in this way, then we his followers must also do it.

Yet today, people shy away from considering fear as an ingredient in their evangelistic strategy. Is it not wrong, they ask, to frighten people into the kingdom? Jonathan Edwards has said some wise words about this. He says, "Some think it is objectionable to fright persons to heaven. But I think it is a reasonable thing to frighten persons away from hell."

Fear is a legitimate aspect of the human experience. It can be a gift which, like pain, saves us from destroying ourselves. So we do not need to be afraid of fear. But we live in a society which is dedicated to the task of feeling good. Ours is a sensual generation which associates rightness with a nice feeling. Because fear is not a nice feeling, it is regarded as being wrong. We are afraid of fear because it does not make us feel good.

Yet we know that the warning provided by the fear of impending judgement motivates people to seek a path which averts that judgement. Therefore the fear produced by the preaching about judgement is only an intermediate step along the path to freedom. Our commitment is not simply to soothe people so that they can feel good. Our commitment is to the truth. And sometimes the truth hurts. But through the heart, our hearers can become free. Jesus said, "You will know the truth and the truth will set you free." So because judgement is part of the truth, we proclaim it. It may make many people uncomfortable. But those who through this

preaching come to a knowledge of the truth, experience the freedom which is the only way by which a person can receive total fulfilment.

In the recorded statements of Christ in the Gospels there are more references to hell than there are to heaven. If Jesus had such an emphasis on hell in his preaching, so must we.

Of course, truth must be suitably adorned. We know of crude and unkind people who pride themselves on their ability to tell the truth, but who do it unkindly and disrespectfully. Paul says, "Let your conversation be always full of grace, seasoned with salt." (Col 4:6) We must preach about hell with compassion, with sensitivity and with respect for the individual. We must never manipulate people by controlling their emotions through "hellfire preaching" and "tears producing stories." We must never preach on lostness lightheartedly.

However because many have preached about hell in the wrong way, we must not avoid preaching about it. Misuse does not warrant disuse. At the Lausanne Congress, John Stott said, we must be "clear and dogmatic . . . that hell is an awful, eternal reality . . . it is not dogmatism that is unbecoming in speaking about the fact of hell; it is glibness and frivolity."

Some say we must choose the audience to which we preach about hell. Uptight fundamentalists will respond with a hearty "Amen" to such preaching. It may encounter an eager response among uneducated people living under the fear of spirits. But they say, such a message would not be appropriate among sophisticated, intellectual audiences. But when Paul preached to the leaders of the intellectual centre of his world, Athens, his message included judgement (Act 17:13). Greek thought had no place for such an idea as eschatological judgement. But Paul introduced it to the Athenians. His style of preaching at Athens was more intellectual and philosophical than among the less educated people of Lystra. We may change our style according to our audience, but we

cannot change our message.

It is significant that two of the most intellectually brilliant evangelist in our recent history, Jonathan Edwards and C.S. Lewis, are among the few recent thinkers who have sought to grapple theologically and philosophically with the doctrine of hell. There is a need for the intellectuals of today's church to think deeply about and communicate contextually the unchanging doctrine of eternal punishment: to explore its implications as they relate to contemporary society and to respond to the objections brought against it. We also need to challenge Christian artists to express this doctrine in contemporary Christian artistic expressions so that it finds its way into their hymns, novels and plays.

Many people say that they don't feel like preaching on these unpleasant themes. However our moods should not dictate our topics for preaching. Because of our commitment to proclaim the whole counsel of God (Acts 20:27), we often preach things we don't feel like preaching.

Take the case of a meteorologist who finds out that there is soon going to be a bad storm at sea. He is just about to leave for a reception in his honour given by the fishermen. He will not say he won't warn these fishermen about the storm simply because the mood is not right for such warnings. He is obligated to tell them this urgent news whatever his or their mood may be.

Jeremiah did not enjoy the experience of preaching on judgement to the obstinate Israelites. Once he even considered giving up this ministry. But he could not do so because God's word with which he was saturated pressurized him to continue preaching. So, he says, "His word is in my heart like a fire, a fire shut up in my bones. I am weary of holding it in; indeed I cannot" (Jer 20:9). If our minds are saturated with the "whole counsel of God" we will go ahead and do what our society may consider inappropriate and what our own natural inclinations find unpleasant.

Here then is our proposal to help bring back the doctrine of lostness into the church. Firstly, we must never forget what we were before Christ saved us. Secondly, we must let the Scriptures saturate us so much as to have both God's kindness and his severity as key features in our thinking. Thirdly, knowing the terror of eternal punishment we must be faithful in warning people about its reality.

*(The writer is the National Director of Youth for Christ in Sri Lanka and author of "A Christian's Attitude Toward World Religions" — Wheaton: Tyndale House, 1987).*

Office of Technology Assessment (OTA) estimates . . . that the number of priority [toxic waste] sites could climb to 10,000 and expenditures to \$100 billion, roughly \$400 for every U.S. resident" (Sandra Postel in *State of the World 1988*). Item: There are 3,000,000 homeless in the land of the free and the home of the brave. Item: Leveraged buyouts create massive wealth for those who play the game and massive corporate debt for industries whose infrastructures are crumbling. Item: There are some 600 gangs and 70,000 gang members in and about the City of the Angels. Item: There are an estimated 200,000 drug addicts in New York City. American consumption of cocaine has funded murder as a way of life in Colombia. Item: The second cause of adolescent death, after traffic accidents mostly spawned in alcohol, is suicide. Item: An area the size of California is burned in the Amazon rain forest. The global advent of the "greenhouse effect" continues apace, as does ozone depletion. Item: Most third-world debt cannot be repaid. Item: Estimated world military expenditures now amount to about \$1,000,000,000,000 per year.

Enough for the moment. Is there not something wrong somewhere? Do acts not have consequences? The world has always known problems and evil. But the scope of humanity's destruction of the world, actual and potential, is unprecedented. More alarming is that the overwhelming problems of our time are resolutely ignored by our political, business, and spiritual leaders. The obvious seems impenetrably arcane. Should we not be frightened that God's cosmos will avenge its desecration by those who have transgressed its limits? God's laws hold not just for the realm of personal morality, they hold as well for societies living in a cosmos that must be respected and cherished, "tilled and kept" like the garden of Eden.

Jeremiah had a vision: "I looked on the earth, and lo, it was waste and void; and to the heavens, and they had no light. . . . I looked, and lo, there was no man, and all the birds of the air had fled. I looked, and lo, the fruitful land was a desert, and all its cities were laid in ruins

before the Lord, before his fierce anger" (4:23-26).

There is monstrous folly about these days, but where is the Jeremiah great enough to decry it adequately? On whose prophetic lips can the warning be seen? And where is a Christian people ready to heed and turn?

—Raymond C. Van Leeuwen

## The Pacific Rim

Western Europeans and North Americans are inclined to think that the course and weight of modern world history have pretty well centered on them. Eastern Europe, Asia, South and Central America, and Africa are taken note of but not all that seriously. The apex of human striving and development is to be found in "the West," as western Europe and North America are jointly called. North America, of course, does not stand next to Europe in its own right. Still, most of its people are of European stock.

The West's sense of priority among the nations is not without basis in historical fact. It was Europe that frustrated the Muslim threat of conquest and domination. It was Europe that made the world-embracing voyages of discovery. It was Europe that developed the disciplines of education and science, and subsequently industrial production and its ensuing technology. Unhappily, two world wars had their origin in Europe, communism was a western European export to Russia, and nuclear arms were a joint European-American contribution. In the end, Western priority climaxed in the American victory in the Pacific in World War II, and in particular in the horrific atomic destruction of Hiroshima and Nagasaki. At that point American power and leadership, however horrendous its basis, achieved as a Western country the peak that made it first among the world's nations in political, economic, and military power.

This Western priority seems now to be going into eclipse. A new colossus has risen in the Orient which bids fair to replace the Occident as the center of world

economic might. Leaping over the whole long Western experience of the industrial revolution with its coal mines, smokestacks, long working hours, child labor, and worker exploitation, the Orient, without a by-your-leave, has jumped fully into the technological age as perfected in the West and has appropriated it with astounding success.

With Japan as leader, Korea, Taiwan, Hong Kong, and Singapore have come to constitute an economic power of enormous dimensions. Japan is producing half as great a gross national product as the United States with a population half as great. This means that on a per capita basis the Japanese worker produces as much as the American. Korea, Hong Kong, Taiwan, and Singapore produce the other half. Japan is the big dragon, the others are called little dragons, with Malaysia and Thailand waiting in the wings to join them. Farther behind, but probably not for long, is potentially the greatest producer of all, namely China.

Seven or eight years ago some far-seeing Western economist, discerning the trend of things, spoke of the "Pacific Rim" as soon to overwhelm the historic massive commerce of the Atlantic community. By the Pacific Rim is meant that coastal Pacific area running from San Diego northward along the United States and Canadian shores and arching southward along the coasts of Japan, Korea, Taiwan, China, and southeast Asia. What was at first an anticipatory academic exception has become an economic and even a political reality that cannot be ignored.

What this means for America may be judged by California's experience. It has a GNP of roughly eighty billion dollars. Until recently it had been sending 80 percent of this eastward into the other states and to Europe. Today it is sending 50 percent to the Orient. This suggests that the balance of trade for the U.S. (and possibly for Europe) is shifting from the Atlantic to the Pacific area.

The further and possibly deeper significance of this development is that where trade goes, other things follow. The European discoverers of the 16th century did not risk their lives simply for the sake of adventure. They were looking for new sources of wealth. The riches that sub-

sequently flowed homeward did much to deepen the culture and broaden the world vision of the recipient nations. Here a strange contrast presents itself between the Asiatic countries and the United States. The vast wealth presently enriching the Asiatic nations is being *saved* by them, is being *invested* by them. Until five years ago Japan saved 30 percent of her GNP. Today she still saves 16 percent. Currently Korea saves 32 percent and Taiwan 28 percent. Overall, the several countries

mentioned are saving 25 percent of their annual GNP.

The U.S., in contrast, saves only 3.5 percent of its GNP. It spends relentlessly on defense, and Star Wars enthusiasts want billions more. The new administration, like the one it replaces, stands committed to no increase in taxes to reduce the ever growing budget deficit, which throughout the years of the Reagan administration has grown from surplus and no debt of the Carter years

to make the U.S. at present the greatest national debtor of all time. Meanwhile, Korea is getting into the Japanese (and British and Dutch) games of buying up American properties.

It will be fascinating to see what happens on the Pacific Rim in the forthcoming years. And what message does a Christian view of economics have for the nation in our time?

—Harry R. Boer

## READERS RESPOND

### Fantasizing about Jesus

Roy Anker's long and well-written article on Scorsese's "The Last Temptation of Jesus" (*RJ*, October) is informative and challenging. Of Scorsese he writes: "To be sure, he does not have it all right, not by a long shot, either as art or theology." But he appreciates where I would still question. . . .

What the Scriptures say about our Lord's humanity and deity is informative, challenging, and inspiring. Searching the Word provides many enlightening texts. Here is food for mind and heart.

Isaiah 53:9: "And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth."

Hebrews 4:15: "For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning."

1 Peter 2:22: "He committed no sin, and no deceit was found in his mouth."

The bitter enemies of Jesus accused him of sinning. Strong on legalism, ignorant of divine grace, they brought him to the cross, hoping that this would be the end of the disturber. Pontius Pilate found no fault in him.

Jesus associated with women. We read of Mary Magdalene, out of whom Jesus had cast seven devils. She became

a true follower. She and another Mary went to the sepulchre on the first day of the week. . . . But there is not a jot of evidence that our Lord had any sexual desire for her.

Fantasizing makes an interesting story. It sells books and movies. It is ours to buy the truth and sell it not. We are enriched by the genius of Milton and Shakespeare. But we of the Reformed persuasion believe in the towering Christ, the sinless Redeemer, our Lord who has brought us from death into life. Fantasy may never be applied to him who is the Way, the Truth, and the Life.

—Bastian Kruithof

### Put up our sword?

Hamilton, ON

In his thought-provoking article "Old Confessions and New Testimony" (*RJ*, August), Eugene P. Heideman argued that the classical Reformed confessions are sociologically predisposed to call Christians to submit to tyranny while newer Reformed confessions, with their eschatological focus and emphasis on the Kingdom of God, are better suited to promote God's will to achieve justice for the oppressed.

We are told that the views of governmental authority of both the Heidelberg

Catechism, and to a lesser degree the Belgic Confession, reflect the desires of the authors for peace and stability in an era of social instability. Hence, both confessions enjoin submission to political authority and bolster the status quo. Were that sociological interpretation, which clearly has limited validity, a satisfactory explanation, the martyrdom of Guido de Bres might be interpreted as a cruel joke of fate; perhaps he received his just reward for his political conservatism!

The theological grounds which Heideman proposes as the bases of the classical Reformed stance toward government are curious for what they omit. Would not most Reformed people in the past 400 years (and Catholics for nearly two millennia) have answered that the first pertinent biblical principle is to submit to governors as God's servants in all cases not clearly contrary to God's Word? The commands of Paul (Rom. 13:1-7) and Peter (1 Pet. 2:13-25) that Christians ought to obey the emperor and submit to political and social authorities surely did not reflect the class interest of the authors, nor of the early church. Did the American colonists or do the victims today of right-wing dictatorships or multinational corporations have stronger grounds to disobey their governments than did the victims of the gladiators?

Mr. Heideman sometimes introduces false dilemmas. In discussing prayer in Reformed teaching, he suggests

## MISSIONARIES FROM SOUTH KOREA INCREASE

The story of rapid Christian growth in South Korea is well-known in the world. Less well-known are the Korean churches' efforts to send missionaries to other countries. South Korea currently sends 511 missionaries abroad through 89 agencies. With ten million Christians in South Korea, the potential for sending more missionaries is great.

The cultural difficulties faced by Korean missionaries are just being realized. A new Global Missionary Training Center has recently opened in Seoul that seeks to overcome some of these problems. According to a recent interview with an administrator-teacher, Insook Baek, Koreans are eager to do the Lord's work. However, they have difficulty learning a foreign language. Many Koreans, she said, also have difficulty with interpersonal relationships, in part because of the great pressures on leaders in Korea. The Center has inaugurated a nine-month training program that provides practical training in language and other skills, while also conditioning people to a setting of more communal living so that some of the personal problems are straightened out.

Baek predicted that the number of Korean missionaries would increase greatly in a few years. Travel for Koreans was becoming easier. She said that Koreans would have to rely on the help of Western agencies until indigenous mission agencies developed. — *REC News Exchange, from Pulse.*

*Ministry Monthly (90. Rapids)*

## 1989 LAUSANNE CONGRESS TO MEET IN MANILA

**Hong Kong**—The Lausanne Committee for World Evangelization has announced that it will relocate next year's world congress from Singapore to Manila, Philippines. Thomas Wang, international director for the Singapore-based organization, said the venue change was due to the sudden

unavailability of Singapore's World Trade Center. Observers have speculated that the Singaporean government exerted pressure to prevent the Congress from being held in Singapore.

High level sources in Singapore have confirmed that "elements" within the Singaporean government were concerned over the Luusanne Committee's intention to invite participants from many communist countries. They feared that this could be an opportunity for hostile states to send spies into Singapore.

However, Lausanne spokesmen, while admitting that the inclusion of church leaders from "Restricted Access Nations" would be a major part of the 1989 Congress, have downplayed its significance in the decision to relocate to Manila. "Restricted Access Nations" are those considered to be closed to conventional missions methods for religious or ideological reasons. They include all Communist bloc countries besides Jordan, Saudi Arabia, Oman, Bahrain, Nepal, Burma, and others.

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## A BURDEN FOR FRANCE

Dear Christian Friends:

1789-1989! These two dates that may not mean much to most of you. However, those are very important dates for French people. During 1989, France and most of the international community will commemorate the 200th anniversary of the French Revolution.

In my opinion, the French Revolution was a moral, religious, and political catastrophe. However, I do not intend to discuss that major event in the history of the French people, with its huge, almost incalculable impact upon the modern world. My aim is to call to your attention the present spiritual situation of France, and ask you to sustain our radio - T.V. and literature ministry. This is a plea and I would like you to take a moment to consider the importance and the urgency of it.

France! It may evoke so many various things to any American mind: to start with, certainly Lafayette and his part in the American Revolution. Or Paris, with its prestigious past and its present day international significance. According to the great Spanish Philosopher, Ortega y Gasset, France is among the three European countries who shaped the modern western civilization. Some of you may have experienced the beauty of its landscapes, the riches of its museums, the elegance of its chateaux, the awe-inspiring medieval cathedrals, the excellent French cuisine, or, negatively, the rather unfriendly attitude of some Parisians towards foreign . . . and even French tourists!

Did you know that France was the first European nation to be officially converted to the Christian faith, under Clovis, the Frankish king, at the end of the 5th century? Hence France is considered the "elder daughter of the Roman Catholic Church."

Do you remember that it was during the battle of Poitiers in A.D. 731 that under Charles Martel, the Arab hordes were ex-

pelled from France, thus for the next centuries preserving not only France but also the whole European continent from being subjected to the barbarian sway of an inhuman religion, Islam?

You certainly recall that John Calvin was not a Dutchman but a plain Frenchman. You may have, some of you at least, a few drops of French blood, coming from your French Huguenot ancestors, who, in order to preserve their faith and practice Reformed worship, had to flee France, thus impoverishing the country from its best elements, but enriching Germany, The Netherlands, Great Britain and Russia, the Americas, and further south, the newly established South African Refuge.

I realize though, since I have come to live in the U.S.A., how difficult it is to comprehend the depth of the present spiritual need in France, a land of past glories and the pride of so many accomplishments for the sake of modern civilization.

Those accomplishments often have proved themselves as the major obstacles to the proclamation of the Good News of Christ.

The Roman Catholic Church, though an important part of the life of the country, is fading away in importance. Out of 55 million people in France, 4 million immigrants and/or refugees, some 40 million claim to be baptized in the Church. Only a dim percentage of those, less than 6 percent, will attend mass, more or less regularly, on Christmas or Easter (in 1962, about 47 percent attended).

In the 1940s, two Roman Catholic priests, having prepared an ecclesiastical report, came to the conclusion that "France is a land for Mission." Here are some other very grim traits of the picture.

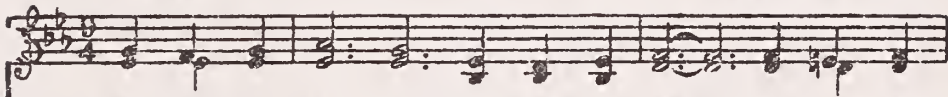
Protestantism, which was so strong in France during the 16th century, has come to a nominal reality of one million members in the mainline denominations. About 2.5 million Frenchmen pretend that if they had to choose between Catholicism and Protestantism they would adhere to the last one. The media have reported that the modern socialist government is composed in great part of Protestants. Well, I may say with some humor that some of those cabinet members are no more Protestants than I am a Buddhist!

Three Reformed denominations exist in France. The larger one is a rather secular-

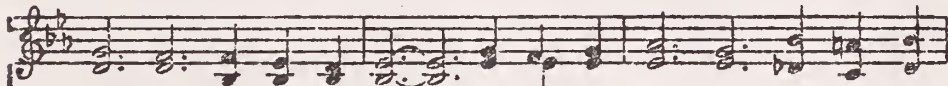
# Have Thine Own Way, Lord!

Adelzide A. Pollard. 1902

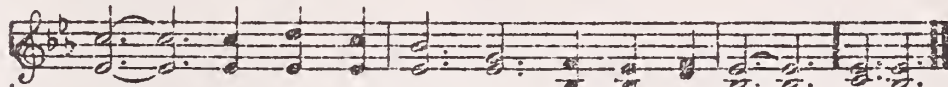
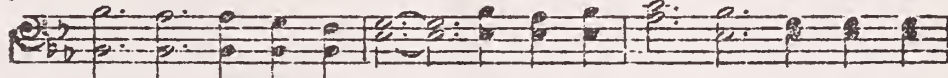
AGELAUDE: 5. 4. 5. 4. D.  
George C. Stebbins. 1907



1. Have Thine own way, Lord! Have Thine own way! Thou art the
2. Have Thine own way, Lord! Have Thine own way! Search me and
3. Have Thine own way, Lord! Have Thine own way! Wound-ed and
4. Have Thine own way, Lord! Have Thine own way! Hold o'er my



Pot - ter; I am the clay. Mold me and make me Aft - er Thy  
try me, Mas - ter, to - day! Whit - er than snow, Lord, Wash me just  
wea - ry, Help me, I pray! Pow - er - all pow - er - Sure - ly is  
be - ing Ab - so - lute sway! Fill with Thy Spir - it Till all shall



will, While I am wait - ing, Yield - ed and still.  
now, As in Thy pres - ence Hum - bly I bow.  
Thine! Touch me and heal me, Sav - iour di - vine!  
see Christ on - ly, al - ways, Liv - ing in me! A-MEN.



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LIFE IN CHRIST: DEDICATION AND CONSECRATION

## A Visit Home

Shungnak Luke Kim

Honorably Retired, Pasadena, Calif.

LAST JUNE I visited my home town, Pyongyang, the capital city of North Korea. About 46 years ago, I was forced to leave the country by the Japanese Governor, even without seeing my father, because I opposed their order to worship the Shinto Idol. The Lord opened the way for me to come to Los Angeles and work for the Koreans as a national mission worker. Then I served them as their pastor for 22 years. Then for 10 years, I was trying to help Christian higher education in Korea as the President of Soong Sil College (now Soong Jun University) in Seoul, Korea. But I did not have any chance to visit North Korea because it is a communist country.

Since our country (U.S.A.) permits visits to communist countries, I wanted to go to my hometown, Pyongyang. An opportunity was given me last June, and I decided to go and find out about my relatives—how many were still alive and how many had been killed by the communists and by the

bombs during the Korean War, and how the city has been rebuilt upon the ashes. I also wanted to know if there were any Christians there.

The city is rebuilt well. It is a beautiful city with many high buildings and wide streets. Many school buildings, hospitals, and beautiful trees add to the beauty.

It was very sad to learn that at the time many of our relatives could not move out to South Korea; many were killed by the communists and the war bombs. But I met nearly all of our relatives who are living, and had wonderful experiences of reunion. I went to the island where my relatives were living. When I was leaving the country there were about 300 Kims. But now only 50 Kims are living on that island. They welcomed me with lots of foods. At the dinner table I asked them to pray. They joined me in prayer, but many of them did not know how. I explained to them and I led grace. They learned the meaning of "Amen." Two weeks



later my wife's relatives came to my hotel. Before we ate dinner, I also led grace. A few of them were very happy about the prayer.

I called on my old friend's wife who was in a hospital. She recognized me, and said, "If you had come two weeks earlier, you would have seen my husband. How he would be glad to meet you." He had died two weeks earlier. I missed him. After a short visit, I prayed for her. (It is my custom after visiting a sick person.) Then she grabbed my hand very hard, and said, "Thank you for the prayer." The doctors and nurses and managers said that it is the first prayer given since the hospital was built.

An unexpected invitation came from President Kim Il Sung of North Korea. They took me to Mr. Kim. He said he knew my father as a good leader of the country. His father had studied at Soong Sil High School (mission school) at the time my father was a teacher there. Also, I knew about Mr. Kim's father. President Kim's father was a good Christian, and his mother (Kang Ban Suk) also was a good Christian. His father could not continue the school. He became a leader of an Independent Movement in 1917. Mr. Hyong

Jik Kim, the father of President Kim Il Sung, died in June 1926, killed by the Japanese. President Kim honored me with a lunch, and he asked me to offer grace at the lunch table. So I did. The news spread throughout the country.

I met Mr. Kang Nang Wook, the chairman of the Christian Federation, in a hospital. We knew each other and were very glad to see each other. He made an arrangement to meet the vice-chairman, Dek Yong Kim. We met each other and learned more about Christians there. In their government the Christian Federation is for the Christians. The Christian Federation Central Office is in Pyongyang. Every state has a state office. So there are seven state offices. Also, every city has city offices, about 35 city offices. They are helping Christians, but I think they control the Christians. They told me there are about 700 Christians in Pyongyang, and more than 5,000 Christians in the country. Of course, there are no church buildings and no organized church. During the Korean War all big buildings were bombed. So all the church buildings were gone. But they permit them to have house worship places; not with other people but the family. So the house worship has three to eight people meeting together.



FIRST UNITED PRESBYTERIAN CHURCH  
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Greeley, CO 80631

ADDRESS CORRECTION REQUESTED



Dr. & Mrs. Samuel Moffett  
International P.O. 1125  
Seoul, Korea

AIR MAIL

past the Guest House served missionaries of the American Presbyterian Mission, but now FEAR  
most of those using it are Ethiopian church leaders. Ann has been helping as Guest House  
hostess, which among other things has involved having meals on the table for up to sixteen  
of us at times. Conversation around the table goes from light-hearted joking to sharing of  
hard experiences through which many Christians here have passed. One of the deep privileges  
of being here in these days is opportunities we have for fellowship with people for whom  
living for Christ is costly, but who have a relaxed and joyful spirit. It has been tremen-  
dous to be with them.

*Letter from Niles Remin, Presb. Missionary - Addis Ababa, Ethiopia Nov. 6, 1979*

We have shared in a study which is working its way through the Bible, focusing on narrative  
passages in which fear is involved. The study is entitled "Overcoming Fear." At the study  
last Tuesday night, an Ethiopian church leader shared a word he had heard from K-- (Pastor)  
G-----, Executive Secretary of Mekane Yesus Church, before K-- G----- disappeared, perhaps  
having paid fully for his Christian leadership and witness. "There are 366 'Do not fear'  
exhortations in the Bible, at least enough for one for each day. We lay hold upon these by  
faith. The answer to fear is not greater courage, but greater faith." Pray for church

1952

The Christian Mission  
Its Motive and Its Task  
- S.H. Moffett

In 1902, when a group of American missionaries met in London to discuss the Christian Mission in China, they discussed the way they were to be organized and what their objectives would be. It was a very important meeting. It was a meeting of the minds of the missionaries of China, and it was a meeting of the minds of the world. The missionaries of China were to be organized in a way that would allow them to work together in a more effective manner. They were to be organized in a way that would allow them to work together in a more effective manner. They were to be organized in a way that would allow them to work together in a more effective manner. They were to be organized in a way that would allow them to work together in a more effective manner.

If you are interested in the Christian Mission in China, you will find this book of great interest. It is a book that discusses the Christian Mission in China, and it is a book that is of great interest to all who are interested in the Christian Mission in China. It is a book that discusses the Christian Mission in China, and it is a book that is of great interest to all who are interested in the Christian Mission in China. It is a book that discusses the Christian Mission in China, and it is a book that is of great interest to all who are interested in the Christian Mission in China. It is a book that discusses the Christian Mission in China, and it is a book that is of great interest to all who are interested in the Christian Mission in China.

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p. 10 China statistics  
p. 14 N. Korea

**LWF Marxism & China Study** No. **35**

# INFORMATION LETTER

THE LUTHERAN WORLD FEDERATION - DEPARTMENT OF STUDIES  
P.O. Box 66, Rte de Ferney 150, 1211 Geneva, Switzerland

May 1982

Dear Friend and Colleague:

People ask us from time to time what is happening in North Korea. The interview included this time gives some indications, especially as one reads between the lines. It is significant that the DPRK has in recent months shown itself interested in coming out of its isolation.

More up to the moment is the item on the new Chinese Constitution. For some time there has been word of proposals to revise the article on religious freedom, particularly to eliminate a phrase that is of Soviet origin, the phrase specifically authorizing the promotion of atheism. The new draft has done that but more besides.

There are reviews of two books that you may not have seen reviewed elsewhere. And a collection of short items that seemed interesting to us.

With best wishes for your life and work,

Sincerely,

*Arne Sövik*  
Arne Sövik

*Joyce Berggren*  
Joyce Berggren

C O N T E N T S

Notes and Comment	p. 2
Book reviews: <i>Orr, Robert G. Religion in China.</i>	p. 6
<i>Pandit, Moti Lal. Did Marx Kill God?</i>	p. 7
A Word on Martyrs -- <i>Eugen Voss</i>	p. 9
China: A Population Policy Compendium	Centerfold
New PRC Constitution Protects Religious Liberty	p. 12
Christianity in North Korea, 1981 -- <i>Gustav H. Schultz</i>	p. 14





# POPULATION POLICY COMPENDIUM

## China

**Government's Overall Approach to Population Problems:** Direct intervention to modify demographic variables in combination with policy of economic and social restructuring. Official policy is to achieve planned and gradual control of population growth, chiefly by means of modifying fertility.

**Institutional Arrangements for the Integration of Population within Development Planning:** A Population Group, an inter-ministerial body, established under State Council in 1972. Leading Group on Family Planning (1973) was superseded in 1981 by State Commission on Family Planning, a body that has wide responsibilities in population field.

**Statistical Systems and Development Planning:** Two censuses conducted since Liberation, in 1953 and 1964. Next census planned for 1982. Five-year plans are supplemented by annual national economic plans.

**Government's View of Importance of Population Policy in Achieving Development Objectives:** Government has assigned major importance to population policy and population plans as a starting point for drafting the national economic development plan.

Demographic Indicators	Current Perception	Policies and Measures																																																
<p><b>Population Size and Growth</b></p> <table border="0"> <tr> <td></td> <td><b>1980</b></td> <td></td> <td><b>2000</b></td> </tr> <tr> <td>Total population (in thousands)</td> <td>994 913</td> <td>H</td> <td>1294 050</td> </tr> <tr> <td></td> <td></td> <td>M</td> <td>1257 298</td> </tr> <tr> <td></td> <td></td> <td>L</td> <td>1225 757</td> </tr> <tr> <td></td> <td><b>1975-1980</b></td> <td></td> <td><b>1995-2000</b></td> </tr> <tr> <td>Rate of population growth (%)</td> <td>1.4</td> <td>H</td> <td>1.1</td> </tr> <tr> <td></td> <td></td> <td>M</td> <td>1.1</td> </tr> <tr> <td></td> <td></td> <td>L</td> <td>1.0</td> </tr> <tr> <td></td> <td><b>1975-1980</b></td> <td></td> <td><b>1995-2000</b></td> </tr> <tr> <td>Rate of natural increase (%)</td> <td>1.4</td> <td>H</td> <td>1.1</td> </tr> <tr> <td></td> <td></td> <td>M</td> <td>1.1</td> </tr> <tr> <td></td> <td></td> <td>L</td> <td>1.0</td> </tr> </table>		<b>1980</b>		<b>2000</b>	Total population (in thousands)	994 913	H	1294 050			M	1257 298			L	1225 757		<b>1975-1980</b>		<b>1995-2000</b>	Rate of population growth (%)	1.4	H	1.1			M	1.1			L	1.0		<b>1975-1980</b>		<b>1995-2000</b>	Rate of natural increase (%)	1.4	H	1.1			M	1.1			L	1.0	<p>Rate of growth considered <b>unsatisfactory</b>, because <b>too high</b>. Problems identified in relation to:</p> <ul style="list-style-type: none"> <li>• achieving Four Modernizations</li> <li>• accelerating capital accumulation</li> <li>• raising cultural and scientific levels</li> <li>• improving living standards</li> </ul>	<p>Policy aims at attaining planned population growth by means of:</p> <ul style="list-style-type: none"> <li>• decreasing fertility levels</li> <li>• adjusting economic and social factors</li> </ul> <p><b>Target:</b> to reduce rate of population growth to .5 per cent per annum by 1985 and achieve zero population growth by year 2000</p>
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<p><b>International Migration</b></p> <p><b>Immigration</b> — foreign born population (%)</p> <p><b>Emigration</b> —</p>	<p>Levels and trends <b>not significant, satisfactory</b>. Major immigration in recent years was arrival of 265,000 refugees between March 1978 and January 1980</p> <p>Levels and trends <b>not significant, satisfactory</b>. Some problems exist in relation to illegal emigration to Hong Kong</p>	<p>Policy to permanently resettle refugees and returned overseas Chinese on state farms and co-operatives.</p> <p>Government provides some manpower for technical co-operation and construction projects. Strict controls imposed on illegal emigration</p>																																																
<p><b>Spatial Distribution</b></p> <table border="0"> <tr> <td></td> <td><b>1980</b></td> <td></td> <td><b>2000</b></td> </tr> <tr> <td>Urban population (%)</td> <td>25.4</td> <td></td> <td>38.6</td> </tr> <tr> <td></td> <td><b>1975-1980</b></td> <td></td> <td><b>1995-2000</b></td> </tr> <tr> <td>Rate of urban growth (%)</td> <td>3.1</td> <td></td> <td>3.2</td> </tr> <tr> <td>Metropolitan to urban population (%)</td> <td>50.8</td> <td></td> <td></td> </tr> </table>		<b>1980</b>		<b>2000</b>	Urban population (%)	25.4		38.6		<b>1975-1980</b>		<b>1995-2000</b>	Rate of urban growth (%)	3.1		3.2	Metropolitan to urban population (%)	50.8			<p><b>Appropriate</b>, although Government is constantly seeking:</p> <ul style="list-style-type: none"> <li>• more even distribution of productive forces</li> <li>• reduced concentration of population and economic activity in larger cities</li> <li>• narrowing of gap between industry and agriculture</li> </ul>	<p>Policy is to develop small and intermediate-size cities, with priority given to:</p> <ul style="list-style-type: none"> <li>• existing towns with over 10,000 inhabitants</li> <li>• cities and towns in areas with natural resources</li> <li>• satellite towns around major cities</li> </ul>																												
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### Non-Demographic Indicators

GDP per capita: 230 (US \$) (1978)

Primary school enrolment as percentage of age group (1977): 127

Percentage of labour force in agriculture: 62 (1978)

Population per physician: 1160 (1977)

Calories per capita per day: 2467 (1977)

Per capita energy consumption: 805 (kg. of coal equivalent) (1978)



CHRISTIANITY IN NORTH KOREA, 1981

*In 1981 only 50 Americans visited North Korea. One of them was the Rev. Gustav H. Schultz, a Lutheran pastor in Berkeley, California. In Pyongyang Mr Schultz was able to interview (through an interpreter) the Rev. Ko Kee Jun, a Presbyterian pastor. The record of that interview follows. We note that it has a certain propagandistic character and that the interpretation, and even the memory, of events that took place a generation ago would be different had a similar interview taken place in Seoul. This text illustrates how Christians everywhere are subject to the limitations of the environment. It also shows the difficulty of the task of the unification of Korea.*

- S: There has been almost no contact between Christians in the Western countries and Christians in the Democratic Peoples' Republic of Korea. Therefore, I have many questions. First, I would like to know what effect the revolution had on religious life in North Korea.
- K: It was the Korean war rather than the revolution which had the most profound effect on the religious life. After the revolution and until the war there were 1,400 churches and about 120,000 Christians in the D.P.R.K. Christian life was freely conducted in the churches. The Peoples' Central Committee decided to provide for free religious life. The 1948 constitution, which established the Democratic Peoples' Republic of Korea, provided for freedom of religion.
- S: What changes did the war bring then?
- K: During the war we had the hardest blow to religion coming from the United States imperialists. The U.S. bombed every

single city and urban area. Every single church building was reduced to ashes. In Pyongyang alone there were 71 churches. Not one was left standing. This city of 400,000 had many thousands of bombs dropped on it.

- S: Was there an effort to rebuild the churches?
- K: The question is not that simple. Many Christians were killed by U.S. troops. Many of them died in bombing raids while they were in churches on Sunday. This had a profound effect on the attitude of many toward Christianity itself.
- S: Could you explain that further?
- K: Our people identified Christianity very closely with the United States. Many of them ran out to welcome the U.S. soldiers only to be killed by them. We believed that the U.S. pilots would see the crosses on our churches and not bomb them. That was not the case. Have you been in the museum in Sinchon?
- S: Yes, I have. As a U.S. citizen and a Christian it made me very sad to see it. (The museum in Sinchon depicts atrocities alleged to have been committed by U.S. troops in Hwanghae Province, an area which had a large Christian population. One room is devoted completely to "missionary involvement against the Korean People.")
- K: What happened in Sinchon also took place in other areas as well. There was the case of Pyun Lin So who was a very prominent Christian pastor in our country. His daughter was raped and killed by U.S. troops. The same happened to the wives and daughters of many prominent Christians during the temporary occupation. Such actions gave our people second thoughts, both about Christianity and about American people. Through the missionaries our people had come to think of Americans as a people who believed in God and were very happy under the care of God. During the war, the actions of U.S. soldiers made many of our people feel they had been wrong.
- S: So you believe that it was the war rather than the communist revolution which caused the greatest problems for the Christian Church in North Korea?

- K: Yes. Many Christians became convinced that the U.S. had actually used Christianity as a means to invade our nation and kill our people. This made many people leave Christianity. This, combined with the fact that many Christians moved to the South, caused a drastic reduction in the number of Christians.
- S: Why did so many people move to the South? Wasn't it because they were fleeing from communism?
- K: No. One of the primary reasons was that the U.S. told people they were going to drop an atomic bomb on the North.
- S: What you are saying makes me want to ask why those who remained Christians did so and why they remained in the North.
- K: We remained in the North because it is our home. We remained Christians for several reasons. First, we believe that the Christian religion is not made false because a nation abuses it. Second, many of us were third and fourth generation Christians. It was a part of our tradition. Finally, many Christians saw socialist construction as a way of living out the ideals of their faith.
- S: So, you are saying that Christians did not oppose socialism.
- K: No. On the contrary, many Christians were transformed into socialist workers. Through this socialist construction our standard of living has been greatly improved. Christians enjoy this like everyone else. We enjoy eating the food, living in the housing, receiving free education and medical care.
- S: How many Christians are there in the D.P.R.K. now?
- K: About 5,000. But there are no church buildings.
- S: Do the Christians ever gather for worship?
- K: Yes, we gather in groups of 8-10 people in homes and apartments.
- S: How often do such small groups gather?

- K: Usually on Sunday and Wednesday of each week the people gather for prayer and the reading of scripture. We also gather for such special observances as Christmas, Easter and Thanksgiving.
- S: Do you intend to build any church buildings?
- K: No. We need those resources for other purposes, and we don't really need buildings to practice our faith.
- S: What other religious activities do the Christians engage in?
- K: We have some of our own literature (the interpreter used the word "propaganda" here, which may have been the literal translation). We also do mission work, but unfortunately we do not get many young people. Most of the Christians are older people, especially older women.
- S: What is the reason for that?
- K: Our young people are more interested in science and the JUCHE idea than Christianity. ("Juche" is a word which means something similar to independence and self-reliance. It is the central principle around which the political philosophy of North Korea is organized. The full explanation of the Juche idea has, in recent years, come to be known as "Kimilsungism", after the president and chief theoretician, Kim Il Sung.)
- S: So Christians participate in the political life of the D.P.R.K.
- K: Our Christians enjoy full social and political life. In the Supreme Peoples' Assembly there are five Christians including the vice-president of the country, Kang Ryon Wook. In the various city and country peoples' assemblies there are 90 Christians out of 500 members. Many important positions are held by Christians. Mr Kim Sung Yul, who is a presbyter in the Presbyterian Church, is the vice-chairman of the Pyongyang City Council. Other Christians have important positions in the various social and economic organizations.
- S: You have mentioned the Presbyterian Church, which is the

church of which you are a member. Are there other denominations?

K: About 80% of all Christians are Calvinists. The next largest group is Methodist. Catholics represent 2-3%. The Catholic Church has been greatly weakened. It is now represented only in Pyongyang (the capital city), Wonsan (on the East Coast) and Sinuiju (in the far north on the Chinese border.)

S: How many pastors do you have?

K: At the present time we have 15. (It was not clear whether this meant 15 only for the Presbyterians or for all denominations.) There are certainly not enough pastors for every group which meets. Many of the small groups are led by presbyters or preachers.

S: How old is your youngest pastor?

K: The youngest is 51.

S: Is there anything like a council of churches?

K: Our organization is called the Korean Christian Association. It includes all Christian denominations in the Northern half of the republic. (That is, North Korea.) It has a central office with units in each province and also units in many cities. This organization struggles for the development and well-being of the country and for the preservation of the freedom of religion. Another goal of the association is to unify our country.

S: By what means are you working for unification?

K: We have participated in all common appeals and statements dealing with reunification. We have also forwarded many of those appeals to other Christian organizations in other countries. We have also repudiated efforts of the South Korean puppets to divide our country and have expressed our support for the Christians in the South who are working for democracy and reunification.

S: Are there any Christians in the Korean Workers' Party?  
(KWP is the official communist party of the D.P.R.K.)

K: No, because religious people would not be allowed to join the Korean Workers' Party. Christians participate in political life through the Social Democratic Party.

S: Since most issues are determined by the Korean Workers' Party, what is the function of the Social Democratic Party?

K: Your assumption that most things are decided by the Korean Workers' Party is incorrect. All major decisions are made by the Supreme Peoples' Assembly. This assembly is composed of members from both parties and also from the Chondo-Dhungu. (This is a party composed only of members of the traditional Korean religious group.) I remind you that the vice-president of the country is a member of the Social Democratic Party.

S: Thank you for your time and for answering my many questions. May God bless you and your work. Is there anything else which you would like to say?

K: We know that there are many Christians also in the South who are praying and working for reunification. We are both painfully aware that our division has also divided families. We also know that many Korean Christians overseas are working for reunification also. We are anxious for the day when we can sit together and pray together with these brothers and sisters. As Christians we pray for God's help in unifying our country.

